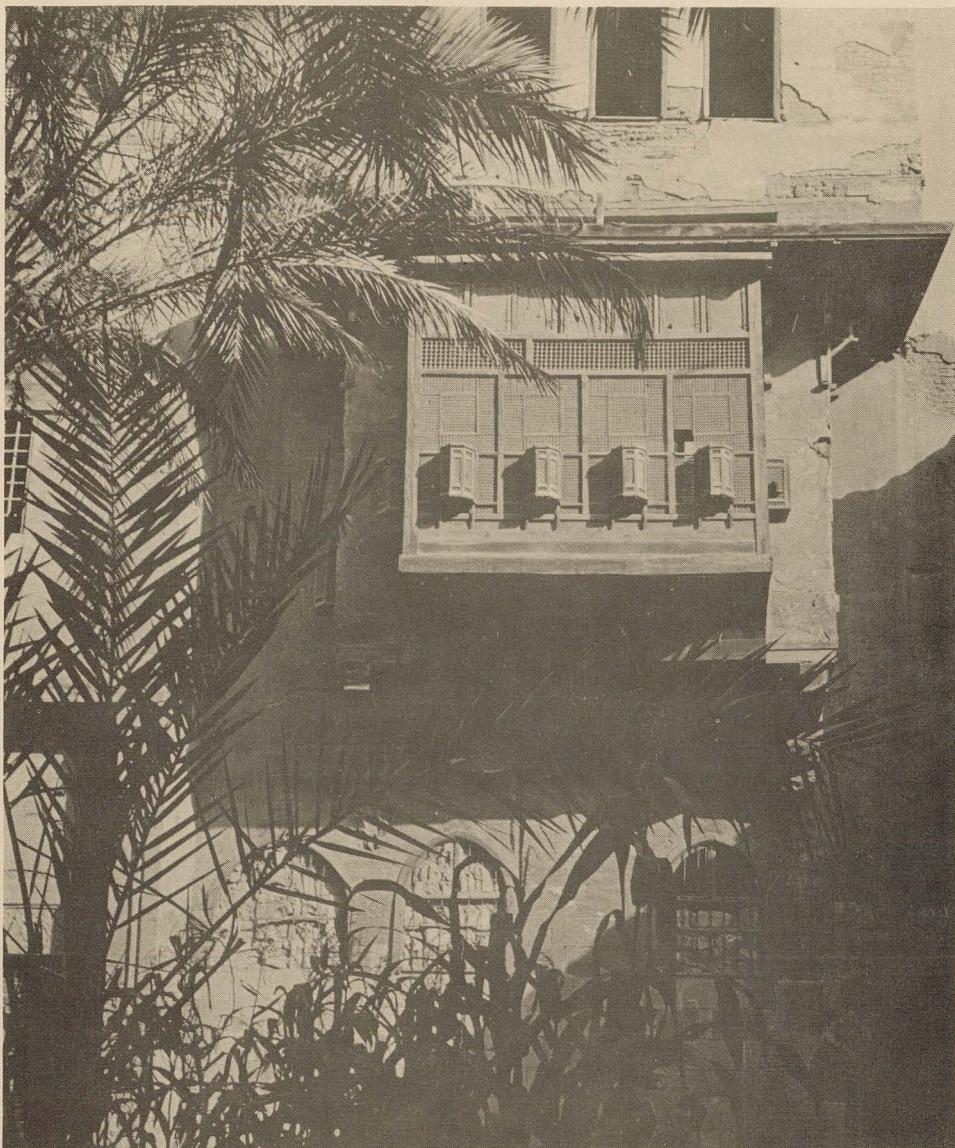


Newsletter

OF THE AMERICAN RESEARCH CENTER IN EGYPT



Cover Illustration: The courtyard of Bayt al-Razzaz,
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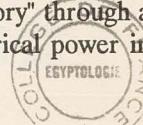
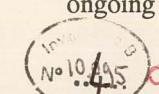
THE SOCIAL SIGNIFICANCE OF THE CAIRENE NUKTA

Preliminary Observations

SABRA J. WEBBER

Folk wisdom in Cairo has it that Cairene humor is "better" than humor elsewhere. By "better," we (folk) seem to mean more plentiful, cleverer, funnier. Egyptians as well as Cairo's foreign residents speak of Egyptian city folk as *awlād al-nukta*, children of the joke. Returning to Cairo after a few months absence we all expect to be caught up on the jokes--as if we can take quickly the pulse of the city, assess its current moods and compare them to what was in the air when we left. The jesters themselves, and it seems an unusual number of Cairo residents are performers of jokes, master and mold the city psyche, its rapid changes and hectic pace, through the jokes they tell. "A culture," as Jacques Berque points out in his musings on Cairo, "demands dynamic participation, not passive reception." A simple reading and absorption of the "official" culture imposed via newspapers, books, television will not do, he says. Active negotiation is called for. Berque again on the Cairenes: "To the culture thrust upon them, to which they appear to adhere, they oppose sly hesitation, the *nukta* (joke), sometimes flat refusal: incipient elements of another culture, perhaps the true one."

To be sure, traditional expressive culture, folk *lore*, is one good medium for slipping out from under "official," imposed, culture which everywhere tends to dreariness, humorlessness, oversimplification. It is in these folk forms that an anthropologist like me, specializing in traditional expressive culture, looks for the core values of a culture under study. We find that the culture "texts" which culture members themselves as a group choose to foreground are especially meaningful to that culture group. The group-negotiated core values are highlighted by "texts" that are embodied with compressed synchronic and diachronic cultural meaning--encapsulations of the experience of other culture members past and present. This *lore* embodies then, as Berque implies for the *nukta*, a persuasive or political element. The ability to "tell one's story" through a joke, riddle, even manner of dress, no less than through a novel or newspaper column, is a form of rhetorical power in ongoing cultural or cross-cultural discussions or arguments.



Some culture groups foreground proverbs, riddles, legends or folktales (all found, of course, in Cairo as well), but the medium of choice in the city is the irreverent *nukta*, at least among middle and upper class educated folk. For, those same Egyptians who create novels, plays, and poetry are also among the creators and perpetrators of *nuktas*. It is not the case, as many assume, that folklore is found only in villages, or among the bedu or the illiterate. Folklorists study the traditional expressive culture of all culture members. Folklore is urban as well as rural, upper class as well as lower, the living legacy of engineers, bankers, professors, and students as well as farmers, shopkeepers, or barbers. From among the urban folk come those who are on the kind of cultural continuum that forces them to deal with the cultural dissonance of a big city made up as it is of rural, urban, suburban, and various foreign communities, and humor is one way to deal.

But just why the joke is foregrounded in Cairo, at least among the literate folk whom I interviewed, cannot be dismissed with the "safety valve" explanation. It is quite clear that joking does often relieve the pressures of city life, but Cairo is not the only tense city. (One has only to think of Beirut, Calcutta, Mexico City or New York.) Cairo, however, is the one with the jokes. Whether Cairo is truly the joke capital of the world, of course, is not the point and impossible, anyway, to measure. That it is perceived as such by its inhabitants and knowledgeable visitors is what is significant. Hasan el-Shamy precedes his display of Cairene *nuktas* in *Folktales of Egypt* with an explanation of the practical need of urban centers for a folk genre such as the *nukta*. It is, he points out, briefer and more ephemeral than the rural-based funny story, and thus, we intuit, more suited to the fast-paced eight-hour business day than to the bucolic cycle of the seasons. He observes that jokes are a particularly appropriate folk medium for the city since they can be constantly adapted to new situations, personalities and issues. But again, why the city of Cairo in particular?

In many ways the answer to this question would be a difficult study even if it were not the first I have undertaken in Egypt. First, there is the in-group and private nature of the genre. The rhetorical or political orientation tends in the joke to be more immediate, even brutal, than it is in other verbal art genres such as the riddle or proverb. Jokes are abrasive and disruptive, compact representations of the chaos all around us--political, sexual, class, life-style, cultural, even linguistic. Stereotypically folklorists and items of folklore are assumed to be conservative--keepers of the past, blockers of change. In fact, we and much of the material we deal in are harbingers of chaos--ready at any moment to shake culture up, invert it, say what is more often best left unsaid--to draw attention to cultural "verities" many believe best kept hidden. This fact makes it difficult to record jokes in any sort of uncontrived, participant-observation framework. Joke tellers know their jokes are volatile and (especially in, rightly, cynical and suspicious Cairo) are not about to entrust them on tape to a barely known researcher.

Yet, ideally, a study of jokes should focus on the patterns and functions derived from the details of specific folkloric performances. An analysis should draw upon a taped joke session in which the joke teller's precise choice of words, her or his audience, significant pauses, and so on, are accessible. It is a departure for me to try to analyze a genre of verbal art outside of its natural context. Jokes, like stories, occur in conversation. Joketellers necessarily include formulations in their joke texts which make explicit their interpretation of the nature of the ongoing talk--other jokes, conversation--and the identity, interests and states of understanding of the various joke recipients. Every telling of a joke differs from every other telling. Since many Egyptians seem to be joke-telling artists, it would be particularly valuable not only to tape joke-telling sessions but even to film them in order to capture gesture, facial expression and so on.

The difficulty in obtaining situational contexts can be overcome by waiting for Egyptian friends to be comfortable with the recorder. In the meantime I can adjust my theoretical model so that situational context is not essential to analysis. There are at least two ways to do this. First, I can look at sets of jokes, new and old, recorded or not, told by men or women, that comment on social life in Cairo in similar ways. For example, a familiar experience around which a wide range of jokes are built is migration or emigration to earn money for what are rapidly becoming social necessities--an apartment, refrigerator, or video.

I.
waHda mitgawwiza waaHid Si^cidi. issitt
one (f.) married to one (m.) saadi. the lady

zihqit 'awi. kol-i-grantha illi ^candaha
was fed up really all her neighbors each she had

video willi ^candaha tallaaga wi hiyya
a video or she had a refrigerator and she

ya Hasra la ^candaha da wala da. fi yoom
poor thing no she had that or that. one day

qaalit ligozha, "isma^c baqa, ana mish
she said to her husband, "listen well. I not

aQal min kol issittaat dol. kol igwazathum
less than all the ladies there. all their husbands

mihaniyinham. lazim titasarraf wi
make them happy. it's necessary you solve and
tshuflak shuclana tania tiksab minha
you look for a job another you earn from it
aktar." qalah "Wana 'a^cmil eh bass?"
more." he said to her "and I do what then?"
qalitlu, "itsarraf, maliish da^cwa."
she said to him "figure out not my problem."
ba^cd yomen geh mabsuut wi qalah,
after 2 days he came happy and said to her
"xalaas, ya sitti, matiHmiliish ham. ana
it's done my lady do not carry a burden. I
gaali ^caqd fil baHreen. bokra agiblik
came to me a contract in Bahrein. In the future I'll bring
illi inti ^cayzah." firHit issit wi raaHit
what you wish." she got happy the woman and went
qaalit li kol-i-grantha ^cala shuclaanit
she said to all her neighbors about work
gozha iggidiida. "Haygibli tilivizion wi
her husband new. "he's going to bring me a T.V. and
tallaaga wi ^cassaala..." saafir gozha
fridge and washing machine." he went her husband
wi ba^cd kam isbu^c rigi^c taani. "eh,
and after few weeks returned again. "what's
il^cibara eh-lli HaSal?" "abadan Tara'duuni
the matter what happened?" "Nothing they sent me back
ma^cagabhumush shucli" "a^cmil eh ana
did not please them my work" "do what I
dilwaqt? kol graani ^carfiin innak
now all my neighbors they know that you
Hatgibli ittallaaga w-il-^cassaala... yadil
are going to bring me a fridge and washer... what
mosiiba!" "hani^cmil eh baqa? ma^clish."
a mess!" "I'm going to do what well never mind."
"laa' ma^clish da eeh. baqasma^c inta HatifDal fil
no never mind that just listen you will stay in
'ooda di wa la tiTlaash barra xaalis
room this and not come outside at all
la yomkin aquul ligraani wala l'ayy
it isn't possible to tell my neighbors or to any
Hadd-innak rigi^c iid wara wi iid
one that you returned hand behind and hand
oddam. tifDal maHbuus kida li^caat magiib
in front you stay locked up thus until I bring

ittallaaga wil cassala. "amrik ya sitti."
the fridge and washer. your service oh woman

Habasitu fil 'ooda wi kol yoom kaanit
She locked him in the room and every day was

tidaxxallu-l fiTaar wil cada
she brought in to him the breakfast and the lunch

wil casha. yoom wara yoom baqa yigilu-l
and the dinner. day after day came to give him the

fiTaar wil cada bass. yoom taani
breakfast and the lunch only. day next

cada wala fi fiTaar wala casha. yoom taalit
lunch neither breakfast nor dinner. day third

casha bass. mabaqaash caarif eh il Hikaaya.
dinner only. he didn't know what the story.

yoom taani baqa, magaluush la fiTaar wala
day another well didn't come no breakfast or

cada wala casha. Hay muut migguu.
lunch or dinner. he was about to die hunger.

qaal ma'lish nistana lbokra. taani yoom
he said never mind I wait to tomorrow. next day

nafs-il-Hikaaya. qaal "la' baqa laazim
same the story. he said "no well it's necessary

aTla ashuuf eh il Hikaaya" tilli^c barra
I go out see what the story. he went outside

yiDawwar cala mraatu. laqaha fil 'ooda
he looks for his wife he found her in the room

ma'a waahid taani.
with one other.

qalaha, "ya bint ikkalb... bass
he said to her "oh daughter the dog only

amarga^c mil baHreen!!!
I return from Bahrein!!!

A woman married to a Saidi was really fed up. All that lady's neighbors had video machines, refrigerators, and she, poor thing, had nothing. One day she said to her husband, "See here, I'm just as good as those ladies but their husbands do so much more for them. You have got to make more money."

"How?"

"That's not my problem."

After a couple of days, he announced, "Don't worry madam, I have gotten a contract to work in Bahrein. In a while I can bring you anything you wish for."

The lady was really happy and went bragging to all her neighbors about her husband's fine new job. "He'll bring me a television and a refrigerator and washer..." He went abroad and almost immediately was back. "What's the matter? What happened?"

"Nothing. I was fired."

"Now what do I do? All my neighbors are expecting you to bring me a refrigerator, a washer...what a mess!!!"

"Well, what can I do about it? Never mind."

"Don't 'never mind' me! Just listen. You stay locked up in this room and don't come out at all. It's impossible for me to

tell my friends that you've returned empty handed. You stay locked up until I earn enough money to buy the refrigerator and washer." (Pretending they are being bought by money sent from Bahrein.)

"As you wish madam."

She locked him in the room and everyday she brought him breakfast, lunch and dinner. Day after day until one day only breakfast and lunch came, another day just lunch, no breakfast or dinner. A third day, only dinner. He couldn't figure out what was going on. Then came the day--no breakfast, no lunch and no dinner. He was going to die of hunger! He thought, "never mind, I'll see what happens tomorrow." But again it was the same story. He said to himself, "well I just have to see what's going on." He left the room and looked around for his wife. He found her in a room with another man. "Oh, you bitch," he said, "just wait until I get back from Bahrein!!!"

Or, there is the recurrent situation of young people trying to meet with a boyfriend or girlfriend in the face of parental wrath.

II.

waaHid si^cidi maashi ma'a saHbitu. wi
one (m.) Saidi was walking with his girlfriend and

fag'a saraxit, "yalahwi, baba aho.
suddenly she screamed "oh my God, my father there is.

qalah, "matxfiish, qulillu da xoya".
he said to her "never fear tell him that's my brother.

A Saidi was walking along with his girlfriend when suddenly she shrieked, "Oh my god, here comes my Dad."
"Don't worry," he soothes, "Just tell him I'm your brother!"

A second analytical technique might be to look at the underlying semantic structure of jokes--jokes in which the point is the same. "Something" the government, the country, is a mess, for example. Here, a joke I heard from a Cairene journalist comes to mind.

III.

Gorbachev decided the USSR was in such a mess that he would as a last resort try God. He went to see God, and said, "We are in such a mess--alcoholism, low productivity, and on top of that those crazy Americans always on the brink of bombing us. If you can do something for us we will rethink our position as a Godless society."

God thought for a while and decided that it was worth a try. "All right," he said, "something will be done. But not in your lifetime."

Nevertheless, Gorbachev was pleased. He could leave a legacy for his people.

Reagan heard the news and was outraged. "How can this be? Here we have 'In God We Trust,' right on our coins!" He went to complain to God. "We have an enormous debt, growing illiteracy, and so much crime...."

God thought for a while and said, "All right, something will be done, but not in your lifetime."

Reagan returned home satisfied.

Mubarak soon heard about the exploits of Gorbachev and Reagan. He rushed up to God. "What about us? We are good Muslims yet we have so many problems! We live in constant threat with Libya on the one side and Israel on the other, we have no jobs for our people, the infrastructure of Cairo is falling apart, running out of water...."

God thought and thought, Mubarak was getting restless. But finally God came to a decision. "All right," he said, "something will be done...but not in my life time."

*(Thanks to Ann Lesch for pointing out to me that this joke is also told among Palestinians substituting Yassar Arafat and the Palestinians for Mubarak and the Egyptians.)

A second research puzzle, and one more significant in attempting to answer the question of the special quality of Cairene humor, is that even if the researcher is successful in gathering jokes, much humor is hard to translate and explicate cross-culturally. Two Americans who have lived in Cairo for many years and speak Cairene Arabic well were enthusiastic when I indicated that I was in Cairo to study Cairene humor. "Good," they laughed, "then you will be able to explain to us the 80% of the jokes we 'don't get'." With jokes, as with most other verbal art forms, the listener must understand very quickly a whole range of cultural elements--historical, political, familial, economic, even verbal (rules for word play, for example) and understand these in some depth. After all, the proper understanding of a joke is a kind of test as much as is

the telling of a joke. The reaction demanded is immediate and obvious: a laugh or at least a groan. My particular interest in jokes that are specifically Cairene leads me toward just those jokes that are the least translatable cross-culturally. I am increasingly convinced that it is within these jokes that I must look for the "secret" of Cairo humor's fame. By "less translatable" I do not mean simply jokes that are linguistically untranslatable but jokes as well in which the combination of social-sociolinguistic situations contained in them is non-transferable to another cultural context-- whether Middle Eastern, Eastern or Western.

Compare the following for example:

IV.

waaHid baqqaal yonaani shaaf kol innas illi
one (m.) grocer greek saw all the people that

Hawaleeh biygiibu moQri'iin yiqru Qur'aan fil
circled bringing reciters to read the Quran in the

maHall bta^chum. fa qaal Taayib (ya^cni
stores their. so he said O.K. (that's to say

gaayiz di "alaQaat ^camma.") (narrator's aside)
maybe that's relations public

fa nigib moQri'iin yiqru Qur'aan. farragil
so I bring reciters to read the Quran. so the man

il moQri' illi gaabu 'ibtada yiqra
the reciter that he brought him started to read

aaya Qur'aniyya bitquul, "wa tini wazzaytunni
a verse Koranic saying, "by the fig and the olive

waTorI sina."
(and Mt. Sinai) (Narrator's completion of quote in an aside)

fa qaalu: "fi kaman baSTirma wi murtadilla
so he told him "there's also pastrami and lunch meat

ya Habibi."
oh my friend."

A Greek grocer saw all his competitors bringing Koranic reciters into their stores. So he thought, OK (it must be some kind of public relations), so I will bring in reciters. So the reciter that he brought in started to recite a sura at random, "By the fig and the olives (and Mt. Sinai....)" So the grocer piped up "there are luncheon meat and sausage also, pal."

V.

waaHid maSri qaal liwaaHid faransaawi "tiHibb
one (m.) Egyptian he said to one Frenchman "you want

tiSrab eh?" qaalu "lait" qaalu "la 'abadan"!
you drink what he told him "milk" he told him "no never"!

An Egyptian asked a Frenchman, "What would you like to drink?" He replied "lait." He responded, "Oh, never mind."

In the first joke, a good deal of the complex linguistic, religious, political and social situation of Cairo, and perhaps Cairo alone, is compactly, succinctly illustrated. First, there is a Greek grocer. One can always find a Greek grocer in the center of Cairo--speaking Egyptian Arabic and usually several Western languages as well. They are the essence of the Mediterranean *commercant*. Second, there are rival Muslim grocers with Koran reciters in their shops! Finally, there is an apt quote from the Koran replied to with a reference to *basterma*, a Turkish luncheon meat, and *mortadella*, an Italian pork sausage, both of which add to the cosmopolitan "flavor" of the city, but through a rather "distasteful" use of religion. We find here a merry juxtaposition of the foreign and domestic, the sacred and profane. These are common themes for jokes, and

taken one-by-one the situations portrayed might be found elsewhere, but the overall scenario is difficult to imagine outside Cairo!

The second joke, linguistically non-translatable, is also arguably non-transferable out of the Cairo milieu. It plays on the fact that the Egyptian thinks that the Frenchman has replied in Arabic "why?" rather than in French "milk." Thus this reply indicates that he feels he has overstepped some French social boundary of good taste by asking the man what he would like to drink. "La' abadan," he responds in a low emphatic tone, "I just wondered," or "I didn't mean to pry." Again, the joke is linguistically Cairo-specific. To work it must be told in a dialect where "milk" and "why" are homonyms. The joke is also socially exclusive. Since Cairene Arabic is that most understood by Westerners and other Arabs, one is not surprised that the Frenchman can be addressed in Cairene Arabic. It is also not surprising that the Egyptian questioner would expect the foreigner to reply in Arabic, and the western language is dominated by Arabic since that the final exchange insures that every word in the joke can now be construed as Arabic.

The core of the grocer joke, and perhaps the hub out of which the strategy of many Carene jokes emanates is the juxtaposition of literary (Koranic, in this particular case) and folk language, and literary and folk art, which parallels, or which is in some respects the same as, the relationship obtaining between official and unofficial culture a la Berque. In the Arab world, the distinction between verbal and literary art is foregrounded by the linguistic situation of diglossia. Diglossia, *al-izdiwaaqiya al-lughawiya*, is two versions of the same language used for different purposes. Diglossia in Arab countries clearly sets off the frivolous from the weighty, the memorable language of *fusha*, from the disposable one, *'ammiya*, the everyday language of traditional verbal folk-art--folk proverbs, folktales, folk riddles...and jokes-- unofficial culture. It is a distinction that is learned early in the life of almost any native Arabic speaker and one that is emphasized constantly through the media of school, literature, television, radio and so on.

In practice, of course, the theoretical separation of classical and colloquial breaks down--though nowhere as drastically as in a joke such as the grocer joke above. For years now, Arab poets, novelists, and especially playwrights have rendered portions of their works in dialectical Arabic--especially dialogue. Abdel Rahman al-Abnudi, Rashad Rushdi and Yusef Idris are three examples. Furthermore, modern masters of rhetoric, like Nasser and Tunisia's Bourguiba, have often embellished their speeches to the masses with the colloquial. Berque alludes to their success in making, "a legitimate place in political elocution for the colloquial."

Often classical and colloquial Arabic are judiciously intertwined by writers or rhetoricians to make a rhetorical or aesthetic point. Combined they provide a larger linguistic target than either version on its own would. Classical with a bit of colloquial thrown in, or colloquial with a bit of classical, foreground the anomalous words, and thus lead one to ask why in particular the narrator has chosen to highlight just those words. Any study that pays attention to rhetoric must address this question. (In the grocer joke neither the Koranic sura nor the mortadella were chosen haphazardly.) And, any such study must take into account the cultural context in which the melange takes place--medium (written or spoken), speaker, identity, audience make-up, and so on. In a diglossic situation, scholars must focus on the nature of the symbiotic relationship between the two versions of the language and on the rhetorical strategy that causes a verbal artist or writer to draw on two versions of a language when presumably one would do. By structuring his speech to include appropriate selections of *fusha* and *'ammiya* a speaker creates multiple ties with an audience. If he is clever he appeals to his audience as members of the Arab world, Muslim community, and Egyptian community drawing upon both the intimate, informal language of a family member and the powerful formal rhetoric of a leader.

The awareness of Egyptians from childhood of the power and possibilities of diglossia surely enhances their awareness of the language variations and variety around them in Cairo and of the possibilities these present for employing word play to comment meaningfully on Cairo's complex life. The very tension that exists between the two language versions is a source of creativity that extends into other areas of Arab artistic life, both literary and folk. Much of interpretive value can be gained from rigorous attention to their potential for chaos and power when in combination. The injecting of *fusha*, and the Koran into the middle of such a secular form as the joke is structurally similar to the place of Islam in a big, cynical city. God's holy oath becomes a verbal shopping circular for one of Cairo's grocers! Paradoxically, perhaps, the perception of *fusha* as the true Arabic makes possible the cavalier treatment of *'ammiya* in jokes. The very fact that *'ammiya* is not to be taken seriously makes it possible for serious, non-discussable subjects to be discussed in colloquial humor. But, if *fusha* turns up in an inappropriate context, a Greek grocery store, it too can appear ridiculous. (Thanks to Liz Wickett for this latter observation).

Of course all Arab regions, not just Cairo, are diglossic, but Cairo's role as center of Arab culture sets up the possibility, and provides the inspiration and model when in combination with other factors, for a strong Cairene joking tradition. One of these "other" factors is the strength of the Cairene dialect. As is obvious above, Greeks and Frenchmen are expected to speak some Cairene Arabic and Saidis, even Beirutis, (who speak differently) are open to mockery. At the same time, Cairenes are cosmopolitan in their understanding of the wide spectrum of jokes playing with two or more languages. For middle or upper class Egyptians, life in Cairo means dealing with so many languages and dialects that their potential as social signifiers cannot be overlooked. And, for Egyptians, their linguistic prowess is a source of cultural pride and power at a time when other Arab and western countries may be financially dominant--causing other kinds of chaos, such as emigration abroad and domination of foreign products and foreigners at home.

The power of the Cairene joke lies to a great extent in taking control of this city's linguistic and social situation. Play across linguistic boundaries is not limited to Arabic dialects or to encounters between *fusha* and colloquial, the joking license allows jokesters to play in the cracks between multiple eastern and western languages, accents, and dialects. Again, when this exploration of the margin occurs, the "mis-fit" produces a tension that efficiently helps the jokester make his point(s) and allows him to master a situation, no matter how complex, through laughter.

So, after jokes that rely on diglossia, I am interested in other jokes that foreground language itself, especially those that code switch--between English and Arabic, or Arabic and French, for example. Usually these jokes rely on an encounter between a foreigner and an Egyptian. There is the one about the Egyptian and American discussing freedom of speech in their respective countries...

VI.

waaHid 'amrikaani byqul li waaHid maSri:
one (m.) american says to one (m.) Egyptian:

"intu ma^candikuush Horriyya zayyiina: iHna ^candiina
"you don't have freedom like us: we have

Horriyya wi mumkin aruuH aquul 'No To Reagan'
freedom and it's possible to go say 'No To Reagan'

^cala ayy Haaga wi aruuH lighayit il beet il
about any thing and go even to the house the

abyad wa HoTahalu ^cala waraqha wamisikha. inta
white and put it on paper and hold it up. you

tiqDar ti^cmil kida fi baladak?" qaalu "ah"
can do this in your country? he said "yes"

qaalu "agi ashuuf." ge'h shaafu laaqa
he said "I will come see." he came saw him he found

il maSri maasik waraqha maktuub ^caleeha "No To
the Egyptian holding a paper written on it "No To

Reagan," wi daaxil biha ^cala beet Mobarak.
Reagan," and going with it to house Mubarak.

An American says to an Egyptian, "you don't have the freedom we do. We can differ with Reagan about anything and even demonstrate in front of the White House. Can you do this in your country?

"Yes," he said.

"Prove it," he said.

He came and found an Egyptian holding a sign saying "No To Reagan" in front of Mubarak's house.

Here, language is manipulated along with an awareness of the stereotypical ideal of American "freedom of expression," to make a stinging comment on the Egyptian political situation while portraying the rather obnoxious American as beatable, at least through the power of language. After all, the Egyptian did just what the American challenged him to do. All of a sudden it occurs to us that the Egyptian, through the medium of the joke, does have a kind of freedom of expression! Linguistically-oriented jokes are at the heart of the joking scene, but the breakdown in the expected use of language rolls over into a breakdown in cultural conventions. In various other jokes, animals behave like and speak like humans, humans are as "dumb" as animals, political leaders are fools and fools begin to make sense, or begin to make us look foolish. With a heavy emphasis on a variety of sorts of linguistic dexterity, jokes become the conduit in voicing what is not usually voiced and simultaneously commenting on it and controlling it. The Marlboro jokes are another example:

VII.

waaHid raaH libaqqal, qallu: "bitikallim
one (m.) went to the grocer said: "do you speak

'ingiliizi?" qallu, "la." faraaH libaqqal taani.
English?" he said "no." so he went to grocer second.

gallu: "bitikallim 'ingilizzi?" gallu,
he said to him "do you speak English?" he said to him,

"la." faraaH libaqqal taalit, qallu
"no." so he went to a grocer third he said to him

"bitikallim 'ingiliizi?" qallu, "shuwayya."
"do you speak English?" he said to him "a little."

qallu "kuwayyis, iddiini ^cilbit Marleboro min faDlak."
he said to him "good, give me a pack of Marlboros please."

Someone went to a grocer and said, "Do you speak English?"

"No."

So he went to a second grocer, "Do you speak English?"

"No."

So, on to a third grocer. "Do you speak English?"

"A little."

"Excellent, please give me a pack of Marlboros."

The crushproof culture is also a center of fun.

VIII.

It seems that a Saidi brought a package of Marlboros and his friend was very impressed. "Get some for yourself," he said, "but they are more expensive, and in addition, you have to pay a deposit on the box." Nevertheless, his friend went to the kiosk and bought a box of Marlboros. "Hold on," said the storekeeper, "that's a pound deposit on the box!" "Oh no, you don't," replied the Saidi, "I'm going to smoke them here!"

Exploration of the juncture between languages further means exploration of the chaos created in the juncture between two cultures--French-Egyptian, Cairene-Saidi, hashishi-straight, American-Egyptian. The power of irreverence is undeniable. In the above cases the Cairene has the Saidi meet western culture in the form of Marlboros and get the better of it.

To date I have found Cairene jokes, then, both a celebration of the city in all its complexity and a recognition of both the positive and negative implications of that complexity. Embedded in Cairene humor is an appreciation of Egyptian, and especially many-faceted city Egyptian, culture. City and state problems are trounced by verbal cleverness. Foreign products are encircled and put in their place through the (sometimes half-) wit of the Cairo virtuoso. (Saidis may not win out over the Cairene, but they can get the best of foreigners every time!) Much of the humor foregrounds linguistic diversity or cultural diversity. Encounters among rural, city or foreign culture groups, various religious groups, or different approaches to politics or customs. Frequently, marginal people, be they rural folk, foreigners, even politicians, are recognized as both a source of difficulty and a source of liveliness, of cultural enrichment for the city.

One final note: in addition to studying Cairene jokes in their situational and cultural contexts, it is valuable to study them in cross-cultural perspective as well. The skewed logic that calls for a young woman to claim to her father that her fiance is her brother, or a world in which the leaders of countries can ascend to heaven for a talk with God, even bargain, are imaginative exercises that force the listeners of any culture out of their everyday assumptions about the way the world is into another dimension and new possibilities. This is an example of that chaos that traditional expressive culture forms can toss into a perfectly ordinary day. Here, not only are cultural taboos breeched--women walking with their unofficial boyfriends, Muslims joking about their religion, but more serious subjects are introduced as well. Maybe the Saidi's comment is not so "dumb" as it first appears. After all, in any culture, a man does not necessarily know his own son. And finally, even laws of nature are broken so that living men can ascend to heaven and talk to God, the realization of an impulse had by many across cultures and history. So jokes not only point out the chaos that does exist in our own global culture, they play with the tendencies to create chaotic spaces. Within these small nuggets of chaos are nurtured, I maintain, impulses toward creativity just as the unexpected switching of codes from classical to colloquial Arabic or from Arabic to English or French is a resource that the creative impulse can tap.

Thanks to Liz Wickett, Mike McDougal and Farouk Mustafa for reading and commenting on earlier versions of this paper. Thanks also to my jesters who may wish to remain anonymous, and to Maise Mosley for her help with transliteration.

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TUTANKHAMUN-AY SHRINE AT KARNAK AND WESTERN VALLEY OF THE KINGS PROJECT

Report on the 1985-1986 Season

OTTO SCHADEN

Note: Dr. Otto Schaden was a Fellow 1985-1986.

Thanks to the permission from and cooperation of Dr. Ahmed Kadry and the Egyptian Antiquities Organization, a fellowship from the American Research Center in Egypt funded by the National Endowment for the Humanities, plus additional support from Mr. Steven Contoursi of Newport Beach, California, it was possible for me to carry out various investigations in the Theban area between 30 October 1985 and 16 September 1986. My main efforts were at the Karnak Temple, where the chief inspector, the late Sayed Abd al-Hamid, and his assistant, Abd al-Hamid Marouf, greatly facilitated the work. Prof. Golvin and various members of the French mission at Karnak were also most helpful. It was due to Prof. Redford that I was able to use the well-situated Bayt Kanada during a goodly portion of my stay. When the Canadian expedition house was occupied by others, then the Philippe Hotel became my home and headquarters. Prof. Bell kindly permitted the use of the spacious Chicago House darkroom on several occasions. Others who were involved in the work are cited in the discussion below. Though it is not feasible to cite all who were involved with the work, my thanks to all.

For the present report, the following items will be touched upon: the Temple of Nebkheprure in Thebes,

some Tutankhamun renewals, the Western Valley of the Kings project, and finally, some concluding remarks.

The Temple of Nebkheprure in Thebes

The primary goal of the season was the completion of the copying of the Temple of Nebkheprure in Thebes, a sandstone structure initiated by Tutankhamun, completed by Ay, later partially defaced then dismantled and used as stuffing material by Horemheb. The general historical conclusions presented in earlier reports are still valid.¹ The drawings presented in the 1984 *NARCE* report were described as "interim" products, and justly so, for many corrections and improvements were necessary. After correcting the old pencil tracings, it was usually easier to start a new inked copy rather than try to make the corrections on those used for the 1984 report. In a few cases where matching blocks existed, it was discovered that the drawings did not join properly, for one of the photos was not taken "straight on." In those instances it was necessary to re-photograph the block and start over. Though the vast majority of alterations resulted in no significant changes, a few cases did appreciably alter the situation. One such example is block S-45-A, where the first rendering depicted a man and woman with arms raised in an attitude of mourning, but which, upon re-examination, proved to be an attitude of adoration.²

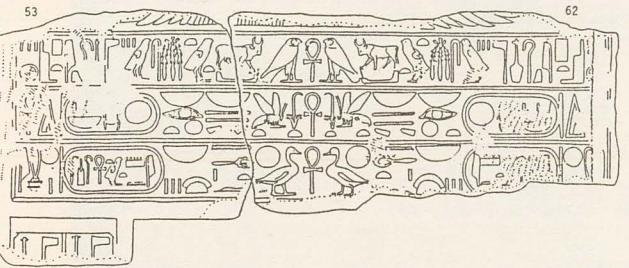


Fig. 1. Lintel, raised relief. Max. dimensions: 83 x 223 x 79 cms.

At any rate, the amount of time afforded by the fellowship enabled me to make the corrections and complete the inkings. In all, there will be 132 blocks with over 240 decorated surfaces considered in our final publication. Of that total, several are problematical, but they will be included in the final report. Some of the blocks illustrated in the 1984 report were of Amenophis III origin (cf. below) and were therefore removed from the corpus. Other fragments were located to fill the gaps and bring the total to 132 by the end of the season.

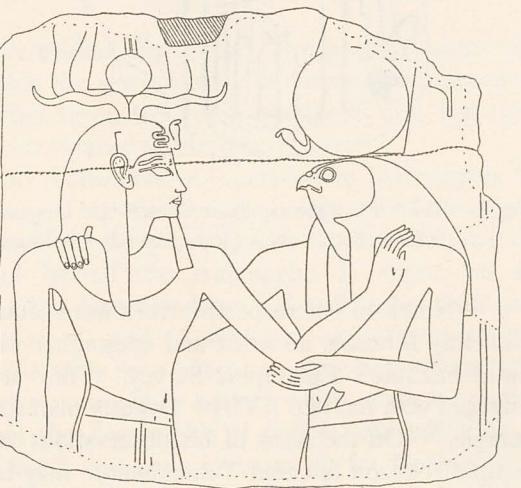


Fig. 2. Pillar fragment, Tutankamun and Khonsu, S-91-1 (71 x 75 x 79 cms.)

There has been some shifting of the materials due to the installation of new "mastabas" by the Franco-Egyptian Mission at Karnak, but the plan indicating the general locations presented in the 1984 *NARCE* report is still roughly valid. Among some of the newly added blocks are some yet atop or within the second pylon. The importance of recording scattered and fragmentary materials is made evident by the fact that one piece (S-79) included in our earlier report has since disappeared, as have some fragments which had flaked away from an architrave.³ Small sections of decorated surfaces have also broken off since the blocks had been photographed in previous years.

Just to illustrate some of the recent drawings, fig. 1 below represents two fragments of a Tutankhamun lintel (S-53 and S062) now united on paper. Fig. 2 is a consider-

ably improved rendering of part of a Tutankhamun pillar (S-91-1).⁴ It was hoped that this block could be brought down from atop the south wing of the second pylon and then assembled with the other fragments of the same pillar and thus rebuild one element of the shrine. But, unfortunately, it did not prove feasible to have the block brought down from atop the pylon.

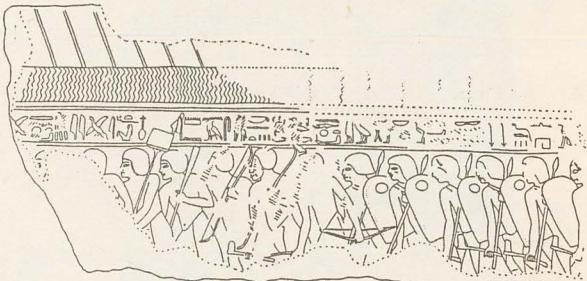


Fig. 3. Wall fragment, raised relief, S-102-A. 60 x 120 x 66 cms.

Fig. 3 is a wall fragment (S-102-A) which is only partially represented as its present position amid jumbled blocks within the north wing of the second pylon makes access difficult. But as other fragments included scenes of a military nature, it seemed desirable to gather as much evidence as possible, short of dismantling the pylon. Of special interest in the decoration of S-102-A is the manner in which the reedleaf of the name of Amun overlaps the Maat feather which adorns the standard carried by one of the troops below. Another fragment only incompletely copied due to its awkward position in the pylon is S-131 (not illustrated). It cites "fine gold" and "Kush" and thus fits in nicely with other blocks which represent Nubian captives, mention of Nubians "with the tribute of every foreign land," and depictions of Nubian products.⁵ Involvement with Nubia is somewhat balanced by comparable Asiatic themes, and both Nubians and Asiatics are shown serving with the army of pharaoh.⁶ Military matters are just one aspect of the overall decoration of the shrine, but they suggest that in the Tutankhamun-Ay era a conscious effort was made not only to restore the traditional cults, but also to re-establish a presence abroad.⁷

Fig. 4 represents another block (S-121-2) still high atop the north wing of the second pylon. It is an architrave which has been partly cut down as it became partly exposed in the stairwell inside the pylon. It is of virtually the same decoration as architrave S-67-2 which was illustrated in our earlier *NARCE* report.

Though architrave fragments make up over half of the total of blocks, they are not all complete. For example, one of the tiniest fragments is S-120 (not illustrated) which measures a mere 13 x 21 x [27] cms, whereas S-71, the largest of the architraves, measures 72 x 229 x 73 cms.⁸ Our fig. 5 represents four small fragments which are part of an architrave. Fig. 6 is a small wall fragment in raised relief (S-118). It was found to the east of the Amenophis II shrine which is on the east side of the tenth pylon court.

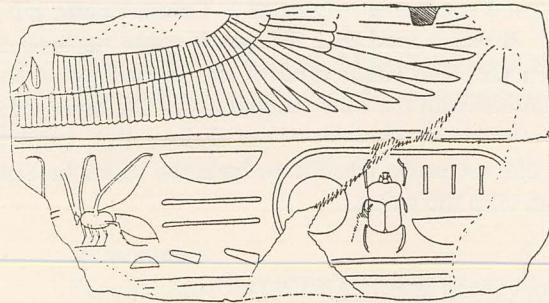


Fig. 4. Architrave, S-121-2. 79 x 148 x 68 cms.

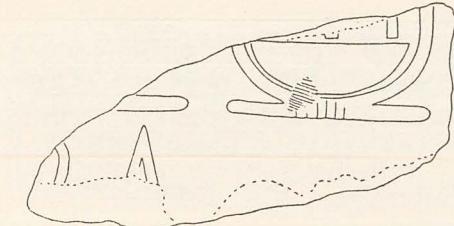


Fig. 6. Wall fragment, raised relief, S-118. 15 x 40 x [34] cms.
Neb[khepr]u[re].

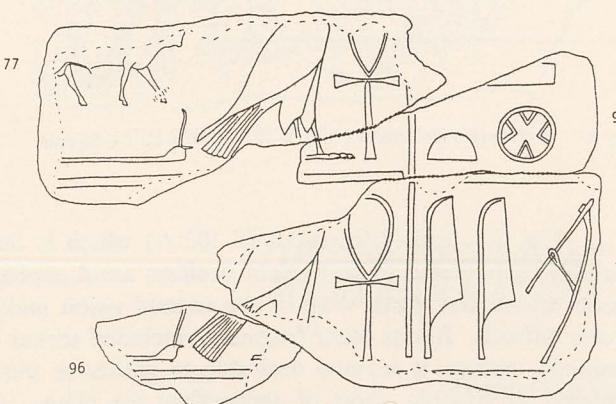


Fig. 5. Architrave fragments, S-74-2, 77-2, 95-2, and 96-2.

For the materials associated with the Tutankhamun-Ay shrine, the last item to be considered here is the decoration on the end of a Tutankhamun and Ay architrave (fig. 7). The block is now partly built into the top of the south wing of the second pylon. Its situation is such that the main text (S-115-1) could only be copied by hand. The reverse (S-115-2) has only a small portion of its decoration surviving. One end of the block was apparently exposed on one face of the pylon and was decorated in raised relief by Seti I. Later, Ramses II usurped the scene and had it recut in sunken relief. Such later alterations will receive special consideration in our final report.

Some Tutankhamun Renewals

As mentioned above, some of the blocks photographed late in the 1978 season were thought to belong to the Tutankhamun-Ay shrine as they had a distinct "Tut" look about them, cf. fig. 8.⁹ Afterwards, others, including Marianne Eaton-Krauss and Earl Ertman, suggested an Amenophis III origin for these blocks. Some of the Amenophis II materials at Karnak present a striking contrast: the figure of the king is in very high (almost gaudy) relief and generally well-preserved, whereas Amun shows the scars of the defacement suffered at the hands of Akhenaten's agents, despite the restorations in a rather flat raised relief, cf. fig. 9 for an example. As there was sufficient time available to look beyond the immediate task at hand, some time was devoted to a comparison of the Amenophis II materials at Karnak.

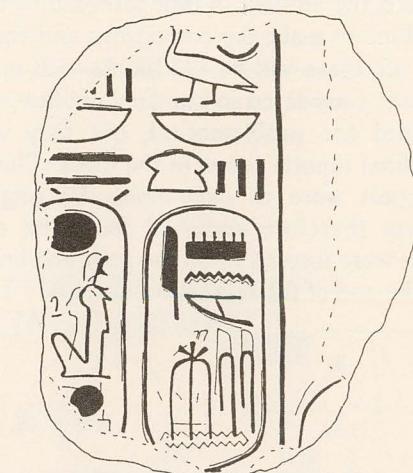


Fig. 7. The "end" of the architrave block S-115. Originally raised relief by Seti II, altered to sunken relief by Ramses II.

Notes on our respective work were often compared with Ray Johnson, an artist and epigrapher with the Oriental Institute's Epigraphic Survey. They are presently engaged with the late XVIIIth Dynasty materials at Luxor temple.¹⁰ On the basis of his observations at the Luxor temple Johnson felt that Tutankhamun may have carried out various anonymous restorations there, but that it cannot be proven except on stylistic criteria. At the Karnak temple, thanks in part to its massive pylons of the era, the

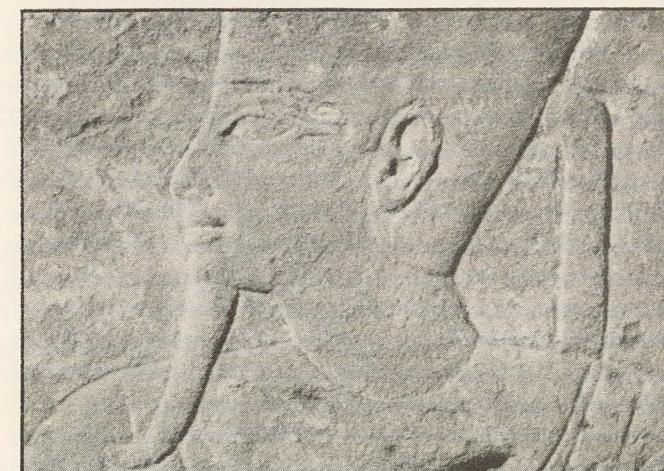


Fig. 8. Detail from a block of Amenophis II which was restored during the time of Tutankhamun.

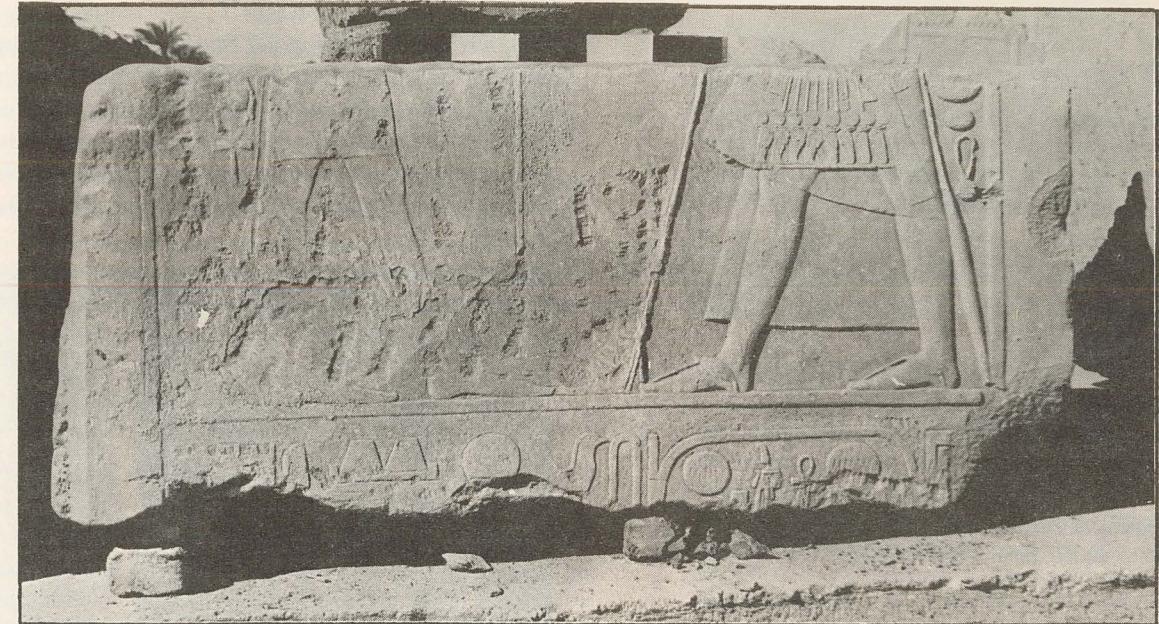


Fig. 9. Amenophis II before Amun. B3E40.

proof is more evident, for restored Amenophis II materials are still within the second pylon and must have therefore been reworked during the Tutankhamun-Ay era. But even more positive evidence was to emerge.

As my collection of comparative Amenophis II materials grew, it was decided to photograph all the accessible materials. In the process, a block of Amenophis III was spotted behind the Amenophis II shrine on 10 December 1985. Two days later, Nahas Sayed of Quft (*my reis*) and a small gang of workmen began cleaning the block in preparation for a photo. As they began their task, my attention was caught by a block which partly sat on the back wall of the Amenophis II temple and partly on a plank (!) But I was soon interrupted, for Nahas began gleefully calling for baksheesh and Pepsis for everyone as he almost danced around the block on the ground. With the thick accumulation of dust now removed, there was now clearly visible a small cartouche of Nebkheprure alongside the cartouche of Nebmaatre, cf. fig. 10. Nahas has worked several times in the past with me at Karnak and he knew that the Tutankhamun cartouche would be a most welcome discovery. Though the Tutankhamun name had been erased (not hacked out), it seems more likely that the intention was to eventually add a new name. As the Temple of Nebkheprure in Thebes went through various stages of treatment at the hands of Horemheb, very likely the Amenophis III structure's renewal text was going to be usurped by Horemheb but, instead, the building was torn down and used as fill.

The surprises for that day were far from over. As I went to look at the block on the ground, Nahas climbed the back wall on the Amenophis II temple to inspect what had caught my attention earlier. His response was virtually identical to what it had been moments before. It was a most fitting repetition, for just opposite the block which I

was perusing was virtually the mirror image of the block on the ground. It was surely from the opposite side of the same gateway. The second one, however, had been cemented into the wall of the Amenophis II shrine. As it turned out, the block on the plank and several more on the floor of the shrine were from the same gateway and provide virtually the entire Tutankhamun restoration text:

The King of Upper and Lower Egypt, Lord of the Two Lands, Nebkheprure. [He] renewed the monument for his father, Amun-Re, making for him a great storehouse anew (for it) had fallen into great (?) ruin.

Though these particular Amenophis II fragments were probably never in the second pylon, others from the same structure (the "Storehouse of Nebmaatre: Amun, Great of Provisions") are probably still in the pylon.

The chief inspectors and Dr. Golvin were immediately informed of my good fortune, and a request was made to the authorities at Karnak to add the Amenophis II materials to my overall project. Complications arose, for in January, while discussing matters with Francoise La Saout, she showed me a manuscript of Marianne Eaton-Krauss in which the latter expressed an intention of working on restored Amenophis II blocks at Karnak. A letter was despatched to inform her of the new materials and inquire about her work. Unknown not only to me, but to the officials at Karnak who voiced approval of my work, Eaton-Krauss had already received a concession regarding these materials from the Egyptian Antiquities Organization. My more formal application submitted to the French

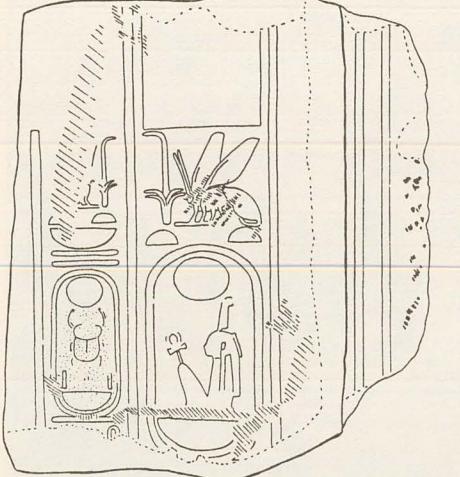


Fig. 10. Beginning of Tutankhamun renewal text on a block of Amenophis III. Behind the Amenophis II shrine at Karnak.

at Karnak was withdrawn, though in an interview with Prof. Goyon in the spring, he urged that we collaborate. Unfortunately, at this writing, it is not possible to bring this story to a conclusion.

Although the discovery of the Tutankhamun renewal text on the Amenophis III fragments was exciting, it was no less pleasurable to find that the renewals of Horemheb on the east face of the sixth pylon are Tutankhamun originals, cf. fig. 11. The excitement was considerably dampened when Lanny Bell called my attention to the fact that Barguet had made that observation over a score of years ago.¹¹ Barguet's comment is not only brief, but relegated to a footnote which many have since, apparently, overlooked. However, as the scenes and texts have not been dealt with to any great degree,¹² photographs and notes were taken in the hope that they might be published with some commentary. A request to that effect was made to the French Mission at Karnak and their decision is expected soon.

Associated with the restorations of Tutankhamun at Karnak is a fragment of the upper portion of a sandstone stela, now in the Sheikh Labib magazine. Inspector Abd el-Salam Farag and I happened upon it during a tour through the storehouse back in November 1985. Abd el-Salam had asked that we do a project together, so I suggested this monument. The chief inspector voiced his approval of our proposal. As Thierry Zimmer of the French Mission is especially interested in the Middle Kingdom at Karnak, and as the stela depicts Tutankhamun before Amun, Mut, and Sesostris I, he consented to join forces with us. In addition to the mention and depiction of Sesostris I, the stela also makes reference to "renewals." Unfortunately, the main text and the date are lacking, but it is possible that the renovation of the magazine, presently underway, may result in the discovery of more pieces of this monument. At any rate, a copy suitable for publication has been made and a reply regarding our joint request is still awaited.

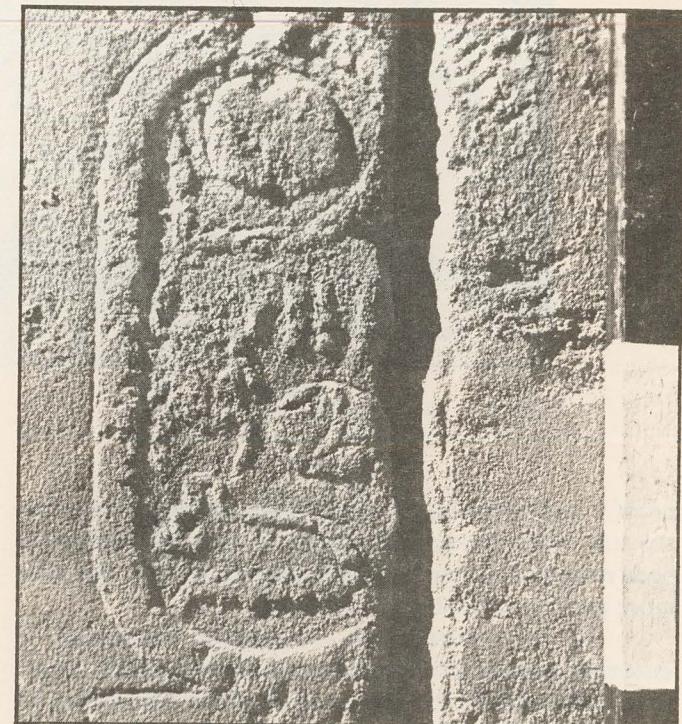


Fig. 11. Nebkheprure cartouche usurped by Horemheb. East face of the north wing of the sixth pylon.

to that tomb enabled us to check one aspect of Drenkhahn's theory of a possible burial there for Tutankhamun.¹⁴ Some of the defaced cartouches in the burial chamber's paintings were checked for signs of reuse, but all those examined proved to be Ay originals.

Had time permitted, some study of the finds from Ay's tomb and of the nearby WV-25 would have been done, along with an investigation of WV-24 and the supposed workmen's huts in front of WV-25. A preliminary mapping of the area around the huts and tombs WV-24 and WV-25 was made in April 1985, when the chief inspector of Upper Egypt, Dr. Mohamed al-Sughayir, permitted me to make use of the talents of some students from the University of Minnesota who were visiting Luxor that month. Under the supervision of James Raab-Rust, the area around these tombs was surveyed. Holly Raab-Rust, Peg Roden, and Russell Rothe assisted in the work. Though time did not allow continuing this work during the recent season, the permission has recently been extended by the EAO. It is hoped that these tasks can be completed some time this year.

Western Valley of the Kings¹³

It was initially hoped that the work at Karnak would not use up all the time provided by the fellowship, but it virtually did. As a result, only a few days were devoted to the Western Valley in early September, when Edwin Brock (director of the Canadian Institute) and I photographed sarcophagus fragments from Ay's tomb (WV-23). Access

Final Comments

The lengthy season provided me the means to photograph, copy, and investigate a number of items. Despite a bout with pneumonia in April and a brief visit to Chicago after my mother passed away in May, a fair number of things were accomplished. Most importantly, the Tutankhamun-Ay shrine drawings are finally done. The Western Valley needs a bit more time, and hopefully that will be in the very near future. Some items (mini-projects) await the approval of the authorities at Karnak. And last (but not least) the groundwork has been laid for a new project.

Many thanks again to all those involved.

Notes

1. The first report of the shrine appeared in my *God's Father Ay* (PhD thesis, University of Minnesota, 1977), 153 ff. Presently the thesis is available in the University Microfilm Series, Ann Arbor. A report of the 1978 season may be found in *NARCE* 127 (Fall 1984), 44-64.
2. S-45 is illustrated in *NARCE* 127, 64. That drawing was made from a relatively small photo.
3. For S-79, *ibid.*, 63. Fragments which were previously stored atop S-115 were photographed in 1978, but could not be located this season.
4. The restoration on paper of one side of the pillar may be found in *ibid.*, 60. Three other fragments are near the pathway en route to the Khonsu temple, and there is one fragment in the Sheikh Labib storehouse.
5. Nubian captives are depicted on S-30, previously published by Chevrier, *ASAE* 53 (1955), plate 1. Architrave S-8-2 mentions the Nubians and the tribute, while S-92 depicts leopard skins, ostrich feathers, and ebony sticks as offerings.
6. S-48, previously published by Chevrier, *op. cit.*, plate 7, and Abd al-Kader Mohammed, *ASAE* 56 (1959), plate 1, shows an Asiatic captive in a cage which dangles from the riggings of a royal barge. At least one Nubian appears to be depicted with the Egyptian troops on S-102-A (our fig. 3 below), and one Asiatic is among the Egyptian troops on S-30. S-31 illustrates Asiatics and Nubians together serving with the Egyptians (cf. *NARCE* 127, 63.)
7. Redford, *Akhenaten, the Heretic King* (Princeton, 1984), 211, mentions the return of the "sportsman" image and the imperialistic spirit.
8. S-71-A is illustrated in *NARCE* 127, 56.
9. *Ibid.*, 61-62 illustrate S-94 and S-98, which are now dropped from the corpus and their numbers have been reassigned to other blocks. Our fig. 8 (the former S-114) belongs in that same Amenophis III category. Though I make no claims of being an art historian, the reader will surely agree that the face of our fig. 8 is basically that of Tutankhamun. Once many Amenophis III blocks were investigated, it was noted that their configurations are quite distinctive.
10. Cf. any or all of the recent Oriental Institute Annual Reports.
11. Cf. Barguet, *Le temple de Amoun a Karnak* (Cairo, 1962), 119, n. 4. Reference to Barguet's identification may be found in Bell's "Luxor Update" in "Oriental Institute Notes and News" (Sept.-Oct. 1983).
12. For the bibliography, cf. PM II², 89-90. LD III, 30a includes a drawing of the scenes on the east face of the north wing of the pylon.
13. Report on the Western Valley project may be found in *ASAE* 63 (1979), 161-68 (Tomb WV-25) and now *JARCE* XXI (1984), 39-64 (Ay's tomb.)
14. Drenkhahn, *MDAIK* 39 (1983), 29-37.

ARCE FELLOWS, 1986-87

Richard Adams (International Food Policy Research Institute, Washington), "The Effect of Remittances on Household Behavior and Rural Development in Egypt"

Gamal Adel (University of Arizona), "Editing and Critical Study of al-Tha'libi's Exemplary Selections from the Outstanding Poems of the Arabs"

Jonathan Berkey (Princeton University), "Madrasas and Mamluks: The Social History of an Islamic Institution in the Late Middle Ages"

Marilyn Booth (Project Hope, Cairo), "The Poetics of Laughters and Dissent: Colloquial Verse, Critic Politics, and the Satirical Press in Egypt"

Edwin Brock (University of Toronto), "Research on Sarcophagi and Artifacts in the Valley of the Kings"

Clarissa Burt (University of Chicago), "Arabic Poetics and the Connections to Northwest Semitic Stylistics"

Byron Cannon (University of Utah), "Reflections of a Nineteenth-Century Egyptian Statesman: The Family Papers of Muhammad Pasha Sharif"

Iliya Harik (Indiana University), "A Study of the Private Sector in the Economic Development of Egypt"

Helen Jacquet-Gordon (Institut Francais d'Archeologie Orientale, Cairo), "The Graffiti on the Roof of the Khonsu Temple at Karnak"

Mariam Kamish (University College, London), "A Study of Memphite Toponyms"

Fedwa Malti-Douglas (University of Texas at Austin), "Cultural and Aesthetic Analysis of the Film "Al-Mummiya" by Shadi Abd al-Salaam"

Mona Mikhail (New York University), "A Study of Everyday Egyptian Proverbs"

Farouk Mustafa (University of Chicago), "A Critical Edition of Mikhail Ruman's Dramatic Works"

Marsha Posusney (University of Pennsylvania), "Economic Associations and Private Sector Manufacturing under Abd al-Nasir"

Michael Reimer (Georgetown University), "Islamic Social Institutions in Alexandria, 1798-1882"

ARCE FELLOWS, 1987-88

Roy Mottahedeh (Harvard University), "Social and Political Ideas in Koran Commentary" and "Traditional Education at the Azhar"

Janet Richards (University of Pennsylvania), "An Investigation into Middle Kingdom Socioeconomic Control and Segmented Labor Markets in Egypt"

Ragui Assaad (Cornell University), "Craft Structure in Labor Markets in Egypt: The Case of the Construction Industry"

Paula Sanders (Harvard University), "Ritual and Economy in Mamluk Society"

Renee Friedman (University of California, Berkeley), "Early Craft Industries and Urban Development at Hierakonpolis"

Daniel Crecelius (California State University), "Annotated Translation of Ahmad Katkhuda Azaban Damurdashi's *al-Durra al-musana fi akhbar al-kinana*"

Michael Williams (University of Washington), "The Scribes of the Nag Hammadi Gnostic Codices"

Lawrence Berman (Yale University), "Monuments and Inscriptions of the Reign of Amenemhet I"

Michael Jones (New York University), "History and Development of the Embalming House of Apis Bulls at Memphis"

Christopher Taylor (Princeton University), "Cult of the Saints in Medieval Egypt"

William Smyth (Yeshiva University), "Late Arabic Rhetorical Tradition"

Ann Lesch (Universities Field Staff International), "Egyptian Government Policies and Programs Concerning Family and Female Employment"

Enid Hill (American University in Cairo), "Fusion of Islamic and Modern Concepts of Justice in the Life and Work of Abd al-Razziq al-Sanhuri"

Jon Swanson (University of Nebraska), "Emigration, Economic Change, and Social Dislocation in Egypt"

James Harris (University of Michigan, School of Dentistry), "Study of the Nubian People Relocated at Kom Ombo: The Villages of Ballana and Abu Simbel"

THE TRAVELER'S CORNER AT THE ARCE CENTER LIBRARY

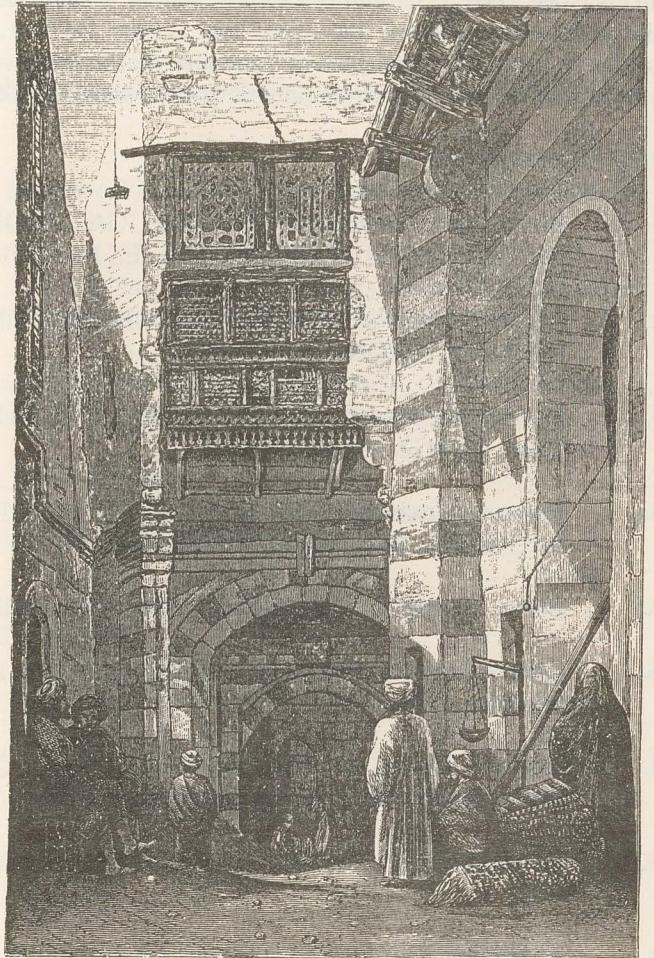
Considering the quantity of traveler's accounts published about Egypt over the last four centuries, the number we have in the Cairo Center Library is amll indeed. It was obviously never a priority in anyone's mind to specifically collect these titles, but by their very ubiquitous nature it was inevitable that some would creep on to the shelves as collections, sought mainly for their Egyptological and archaeological content, were acquired. Apart from the highly useful series of reprints in the *Voyages en Egypte* series published by the French Institute in Cairo (29 vols., covering a period from 1483-1701) and our highly prized *Description d'Egypte*, our travelers' collection is spotty. We do have A.C. Doughty's classic *Arabia Deserta*, not in the original edition of 1888 but in a thin p[aper one-volume edition of 1928 and a two-volume reprint of 1936, and D.G. Hogarth's *Penetration of Arabia* in the 1904 original. Other original travelers include the intrepid W.G. Palgrave, English Jewish convert to Roman Catholicism, whose *Narrative of a Year's Journey Through Central and Eastern Arabia 1862-63* in two volumes is one of the Victorian classics of Arabian travel. More modern visitors, such as H. St. John Philby (*Arabian Highlands*, 1952) and Freya Stark (*The Arab Island*, 1946; *The Valley of the Assassins*, 1934; *Seen in the Hadhramaut*, 1938; *Baghdad Sketches* and *The Southern Gates of Arabia*, 1941) are represented, along with lesser known contemporaries such as H.R.P. Dickson (*The Arab of the Desert*, 1949), long-time political agent in Kuwait, and Harold Ingrams (*Arabia and the Isles*, 1942), his counterpart in Aden. Perhaps the most valuable in terms of its rarity and usefulness is the Danish explorer, Frederik Norden's account of his travels up the Nile in the 1750s. Published in two volumes, the first contains the text and the second a series of many full-folio page maps of the Nile Valley in considerable detail, noting every settlement and site of interest.

The other books in our collection, though numering only several dozen, cover a fairly wide spectrum of travel in the Middle East in the nineteenth and early twentieth centuries and offer a good insight into the typical outlook and style so characteristic of this popular genre, notably racial and imperial arrogance, brutal honesty, sometimes dubious description, and above all, clever and entertaining narrative. Many of the authors were notable personages, such as C.S. Jarvis, governor of Sinai (*Yesterday and To-Day in Sinai*, 1931; and *Desert and Delta*, 1938), or related to them like Annie A. Quibell, presumably the wife of J.E. Quibell of the Saqqara excavations in the early years of this century (*A Wayfarer in Egypt*, 1925). Others were interesting characters of a romantic nature, like Rosita Forbes (*The Secret of the Sahara: Kufara*, 1921; and *From Red Sea to Blue Nile -- Abyssinian Adventures*, 1925), and the American traveler, W. B. Seabrook (*Adventures in*

Arabia among the Bedouins, Druses, Whirling Dervishes and Yezidee Devil-Worshippers, 1932). The only thing they all share in common is their interesting content, regardless of how prejudiced, narrow, or confused. They serve as a very valuable record of the human side of history at a particular time and give us irreplaceable accounts of individual encounters with the Middle East.

As a sometime collector of travel accounts to Greece and the Middle East I have a personal interest in seeing this corner of our library expanded and would welcome any contributions of books, particular travelers to Egypt, for this purpose. Whenever you are next in Cairo, make a point of having a look at some of these volumes. Most make delightful reading, and while they may infuriate you they will never put you to sleep (except, possibly, the super-erudite and endlessly descriptive Doughty, who was much admired for his style in earlier generations but falls a little heavy on our modern mind's eye and ear.) You will not be disappointed at the vast amount of information, possibly mis-information, and certainly trivia that awaits you, not to mention the not infrequently encountered example of first-rate travel literature.

Robert Brenton Betts, Director



DO YOU HAVE WHAT WE NEED? DO WE HAVE WHAT YOU WANT?

ARCE Library Books and Journals for Sale or Exchange

ROBERT BRENTON BETTS

Editor's Note: In NARCE 136-37, Dr. Betts provided a handlist of serials in the Cairo Center Library. Here, he provides a list of duplicates, which are being offered for sale or exchange to the ARCE membership.

The ARCE Library has a considerable number of duplicate, even multiple copies of some publications that we would be happy to sell or exchange. In the case of the latter, if you have a publication that is missing from our list, please let me know. Obviously each barter arrangement will be individually negotiated.

The list below is a sample of the kind of things we have to offer. It is a mixture of the highly desirable and the fairly mundane, but I hope that all items will be of use to someone. All proceeds from sale of duplicates will of course go to the library maintenance and acquisition fund.

In addition to the list below, we also have a number of *JARCE*'s since 1977 (Vol. XIV) and one or two spares of even earlier issues which I would be willing to exchange for publications of comparable value and rarity. We also have a fairly abundant supply of most of *NARCE*'s over the past ten years. There are a number of journals which I am sure our membership can supply from their own closets, such as the missing issues (mostly recent) of the *American Journal of Archaeology*, *IJMES*, *Journal of Oriental Studies*, *Middle East Journal*, and *Speculum*, along with the more popular magazines like *Archaeology*, *Aramco* and *Expedition*. Others, like the *Journal of the Royal Asiatic Society* (for the last forty years), will be harder to come by. Nevertheless I am sure that in time we can bring most items in our splendid collection up to date, and I will be grateful for every effort on your part to assist us in this worthwhile project.

BOOKS (softbound)

1. Abdel-Fadil, Mahmoud: THE POLITICAL ECONOMY OF NASSERISM: A STUDY IN EMPLOYMENT AND INCOME DISTRIBUTION POLICIES IN URBAN EGYPT 1952-72, Cambridge, 1980.
2. Awad, Louis: THE LITERATURE OF IDEAS IN EGYPT. PART I - SELECTION, TRANSLATION, AND INTRODUCTION, Atlanta, 1986.
3. Badawy, Alexander: GUIDE DE L'EGYPTE CHRETIENNE (MUSEE COpte, EGLISES, MONASTERES), Cairo, ca. 1952. Multiple copies.
4. Badawy, Alexander: THE TOMB OF NYHETEP-PTAH AT GIZA AND THE TOMB OF 'ANKMH'AHOR AT SAQQARA, Berkeley, 1978. Six copies.
5. Burns, William J.: ECONOMIC AID AND AMERICAN POLICY TOWARD EGYPT 1955-81, Albany, 1985.
6. Creevy, Lucy E.: WOMEN FARMERS IN AFRICA. RURAL DEVELOPMENT IN MALI AND THE SAHEL, Syracuse, 1986.
7. Englund, Gertie, ed.: CROSSROAD: CHAOS OR THE BEGINNING OF A NEW PARADIGM, Papers from the conference on Egyptian Grammar, Helsingor, 28-30 May 1986.
8. Ghanem, Fathy: THE MAN WHO LOST HIS SHADOW, (translated by Desmond Stewart) Washington, D.C., 1980.
9. Al-Hakim, Tewfik: FATE OF A COCKROACH AND OTHER PLAYS, (translated by Denys Johnson-Davies) Washington, D.C., 1980.
10. Al-Hakim, Tewfik: PLAYS, PREFACES AND POSTSCRIPTS OF TAWFIQ AL-HAKIM: Vol. I, Theatre of the Mind, (translated from the Arabic by W. M. Hutchins) Washington, D.C., 1981.

11. Hussein, Taha: AN EGYPTIAN CHILDHOOD, Washington, D.C., 1981.
12. Idris, Yusuf: RINGS OF BURNISHED BRASS, (translated by Catherine Cobham) Washington, D.C., 1984.
13. Idris, Yusuf: THE CHEAPEST NIGHTS, (translated by Wadida Wassem) Washington, D.C., 1978.

BOOKS (hardbound)

1. Awad, Louis: THE LITERATURE OF IDEAS IN EGYPT. PART I - SELECTION, TRANSLATION, AND INTRODUCTION, Atlanta, 1986.
2. Badeau, John: THE MIDDLE EAST REMEMBERED, Washington, 1983.
3. Cromer, Evelyn Baring, Earl of: MODERN EGYPT, 2 vols. London, 1908.
4. Lane-Poole, Stanley: THE MOHAMMADAN DYNASTIES, Khayat's Reprint of the 1893 original, Beirut, 1966.
5. Meek, C.K.: A SUDANESE KINGDOM (An Ethnographical Study of the Jukun-speaking Peoples of Nigeria), London, 1931. Mint condition with dust jacket.
6. Prienne, Jacqueline: A LA DECOUVERTE DE L'ARABIE, Paris, ca. 1958.
7. Vatikiotis, P.J.: THE MODERN HISTORY OF EGYPT, New York, 1969.

OCCASIONAL PUBLICATIONS OF THE I.F.A.O.

1. Bernard, Etienne: RECUEIL DES INSCRIPTIONS GRECQUES DU FAYOUM: VOL. III - LA "MERIS" DE POLEMON, Biblio-theque d'Etude, vol. 80, 1981.
2. Clere, Pierre: LA PORTE D'EVERGETE A KARNAK, 2nd part. Memoires par les Membres de l'IFAO, no. 34, 1961. Multiple copies.
3. Chassinat, Emile: LE TEMPLE DE DENDARA, Vols. 1, 2, 3, 4 (folio, unbound; three copies of vol. 2, two copies of the other three), and Vol. 5 (1st fascicule only). First four volumes published in 1934-35; Vol. 5 in 1952.
4. Gabra, Sami: RAPPORT SUR LES FOUILLES D'HERMOPOULIS OUEST (TOUNA EL-GEBEL), Folio, unbound, 1941.
5. Quibell, J.E.: EXCAVATIONS AT SAQQARA 1910-14, Folio, unbound.
6. Sauneron, Serge: ESNA IV, Fascicule 1. LE TEMPLE D'ESNA, NOS. 399-472. 1969.

PUBLICATIONS OF THE COPTIC ARCHAEOLOGICAL SOCIETY, CAIRO

1. Drioton, Etienne, LES SCULPTURES COPTES DU NIOMETRE DE RODAH, 1942.
2. Mina, Togo: INSCRIPTIONS COPTES ET GRECQUES DE NUBIA. 1942.
3. Polotsky, H.J.: ETUDES DE SYNTAX COPTE, 1944.

SCHOLARLY JOURNALS AND SERIALS

1. AMERICAN ANTHROPOLOGIST
Vol. 59 (1957), nos. 1, 2, 3, 4 & 5; Vol. 60 (1958), nos. 1 (part 1), 2 (part 1), 3 & 6.

2. AMERICAN-ARAB AFFAIRS QUARTERLY
Nos. 4, 5, 6 (Spring, Summer & Fall, 1983).

3. AMERICAN JOURNAL OF ARCHAEOLOGY
Vols. 67 (1963), no. 4, and 68 (1964) no. 2.

4. AMERICAN JOURNAL OF PHILOLOGY
Vol. LVI (1935), nos. 1, 2, 3 & 4 (complete); Vol. LVII (1936), nos. 1, 2, 3 & 4 (complete); Vol. LVIII (1937), nos. 2 & 4; Vol. LIX (1938), nos. 1, 2 & 3; Vol. LX (1939), nos. 3 & 4.

5. ARABIAN STUDIES (Cambridge University, Middle East Centre)
Vol. III (1976) bound.

6. BULLETIN DU CENTRE DE DOCUMENTATION ET D'ETUDES ECONOMIQUES, JURIDIQUES ET SOCIALES
Nos. 9, 10, 11, 12, 13 (two copies), 14 & 17.

7. BROOKLYN MUSEUM ANNUAL
We have extras of Vols. 9, 10 and 11 (1967-68, 68-69, 69-70). We need vols. 6 and 8 to complete the series.

8. BULLETIN D'ETUDES ORIENTALES (Damascus)
Vol. XXIX (1977).

9. BULLETIN DE L'INSTITUT D'EGYPTE
Vol. 38 (1956-57), no. 2; 42 & 43 (1960-61 and 61-62) in one; Vol. 45 (1963-64).

10. BULLETIN DE L'IFAO
Vols. 12 (1915), Fascl. 1; 64 (1966), 65 (1967) two copies; 66 (1968), two copies; 69 (1971), 3 copies, one bound; 70 (1971), 2 copies, one bound; 71 (1972) one bound copy; and 72 (1972).

11. BULLETIN DE L'ACADEMIE IMPERIALE DES SCIENCES (Petrograd)
VI serie, no. 7 (15 April 1915), and no. 1 (15 January 1916). Articles on Egyptology in Russian.

12. THE CLASSICAL JOURNAL (Published nine times annually, October through June, by the Classical Association of the Middle West and South, Chicago)
Vol. IX (1913-14), no. 4 (January); Vol. XIII (1917-18), nos. 5-9 (February-June); Vol. XIV (1918-19), nos. 2-9 (November-June); Vol. XV (1919-20), nos. 2-4, 6-9; Vol. XVI (1920-21), nos. 1-9 complete; Vol. XVII (1921-22), nos. 1-9 complete; Vol. XVIII (1922-23), nos. 1-5, 7-9; Vol. XIX (1923-24), nos. 1-9 complete; Vol. XX (1924-25), nos. 1, 3, 5-9; Vol. XXVI (1930-31), no. 5 (February).

13. INTERNATIONAL JOURNAL OF MIDDLE EAST STUDIES
Vol. 16 (1984), nos. 3, and 4 (3 copies); 17 (1985) nos. 1-4, complete; and 18 (1986) nos. 2 & 3 (2 copies).

14. JOURNAL OF THE AMERICAN ORIENTAL SOCIETY
Vol. 87 (1967), no. 4; Vol. 88 (1968) nos. 2, 3, 4; 102 (1982) no. 1, and 103 (1983), no. 2.

15. JOURNAL OF THE ECONOMIC AND SOCIAL HISTORY OF THE ORIENT
Vol. XII (1969), nos. 1 & 2.

16. JOURNAL OF EGYPTIAN ARCHAEOLOGY
Vol. I (1914), parts II & IV, April & October; Vol. VIII (1922), parts one through four; Vol. IX (1923), parts one through four; Vol. XI (1925), bound; Vol. XX (1933), parts I & II; Vol. 22 (1936), bound; Vol. 23 (1937), bound; Vol. 25 (1939), part I; Vol. 33 (1947), 34 (1948), 35 (1949), 36 (1950), 37 (1951), 38 (1952), 39 (1953), 40 (1954), 49 (1963), 50 (1964), 52 (1966), 54 (1968), 55 (1969), 56 (1970), 57 (1971 two copies), and 58 (1972 two copies).

17. JOURNAL OF HELLENIC STUDIES
Five bound volumes: 82 through 86 (1962-66).

18. JOURNAL OF NEAR EAST STUDIES
Vols. 25 (1966), no. 1; 30 (1971), nos. 1 & 2; 35 (1976), no. 1; 41 (1982), no. 2.

19. JOURNAL OF PALESTINE STUDIES
No. 23 (Spring 1977).

20. MELANGES DE L'INSTITUT DOMINICAIN D'ETUDES ORIENTALES DU CAIRE
Vols. one through eight (1954-66); two copies of Vols. 6 & 8.

21. MIDDLE EAST JOURNAL
Vol. 17, no. 4 (Autumn 1963).

22. REVUE DE L'HISTOIRE DES RELIGIONS
Vol. 73 (1915), nos. 4-5 (missing cover and complete date); Vol. 74 (1916), nos. 1 (July-August), 2 (September-October), & 3 ((November-December); Vol. 75 (1917), no. 3 (May-June); Vol. 76 (1917), nos. 1 (July-August), and 2 (September-October); Vol. 77 (1918), nos. 1 (January-February), & 2 (March-April); Vol. 81 (1920), nos. 2 (March-April) & 3 (May-June); Vol. 82 (1920), nos. 1-2 (July-October).

23. SYRIA (Revue d'Art Oriental et d'Archeologie de l'IFA de Beyrouth)
Vol. XXIX (1952), nos. 1-2.

24. MEMOIRS OF THE EGYPT EXPLORATION FUND
Ten volumes comprising *Ahnas and Paheri*, *El Bersheh I*, *Beni Hassan IV*, *Deir el-Bahari I, II & III*, *The Great Temple of Bubastis*, and *The City of Akhnaten I & II*.

25. ANCIENT EGYPT (Flinders Petrie)
Vols. for 1914 & 1915 (bound in one), 1924 & 1925 (bound in one), 1928 & 1929 (bound in one), and 1934 & 1935 (bound in one). The volume for 1914 was the first in this series.

26. LEXIKON DER ÄGYPTOLOGIE
Band V, Lieferung 3 (Rundstab - Sarkophag, pp. 321-479).

27. CHRONIQUE D'EGYPTE
Vol. 51, no. 102 (July 1976).

28. ORIENTAL INSTITUTE COMMUNICATIONS
Nos. 3, 5 & 18.

29. LA REVUE EGYPTIENNE DE LITTERATURE ET DE CRITIQUE
No. 1 [?], May 1961.

30. JUSUR
Vol. I (1985)

31. THE METROPOLITAN MUSEUM OF ART (EGYPTIAN EXPEDITION PUBLICATIONS)
Vol. XVI: *The Slain Soldiers of Neb-Hepet-Re' Mentu-Hopte*. Folio, 1945 (unbound).

32. THE EXCAVATIONS AT GIZA (Selim Hassan)
Vol. I (1929); III (1931-32); VI, Part iii (1934-35); VII (1935-36) and VIII (*The Great Sphinx and its Secrets*, 1936-37).

POPULAR JOURNALS

1. ARAMCO Magazine.
Nos. 1, 2, 4 & 5, 1984; and no. 1, 1985.

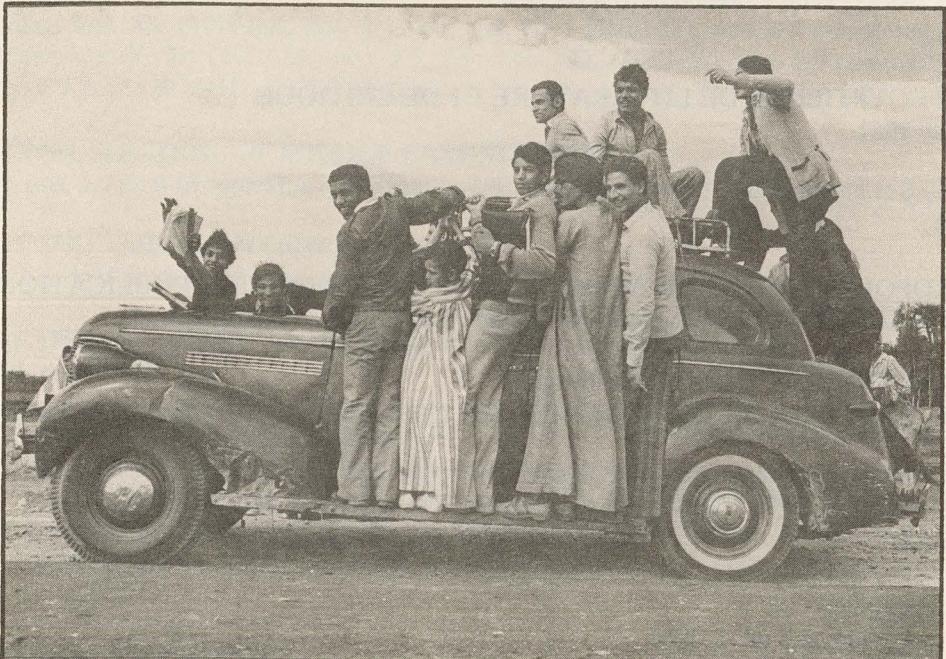
2. CAIRO TODAY
1981, nos. 11 & 12; 1982, nos. 2-12; 1983, nos. 1-12 (two and three copies of most issues); 1984, nos. 1-7, 9-12 (duplicates of most issues); 1985, no. 1.

EGYPTIAN PHOTOGRAPHS BY JEANNE TIFFT

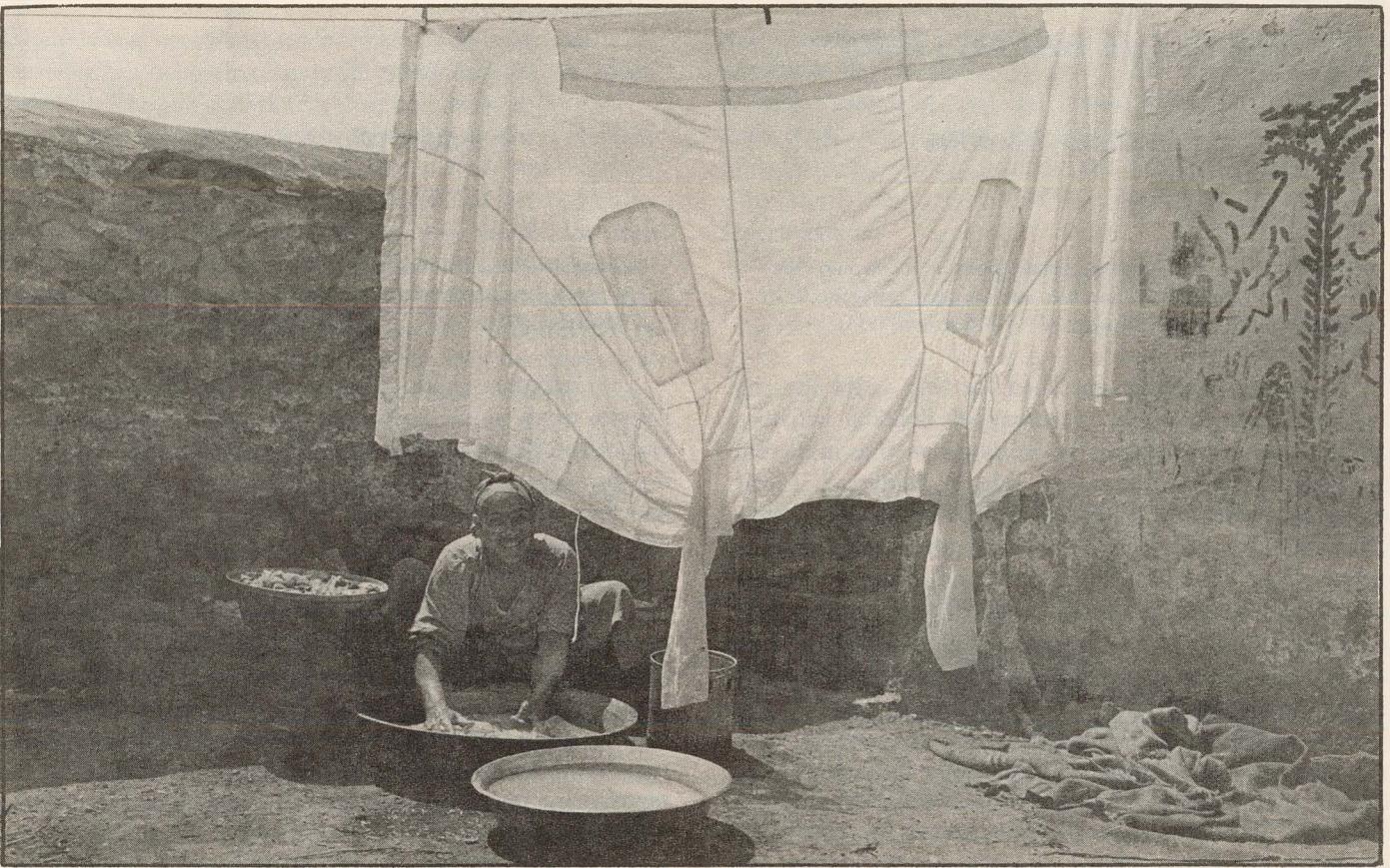
Jeanne Tifft went to Egypt in 1977 and lived in Cairo for five years. Fascinated by the daily melodrama of ordinary life, she tried to look directly and closely at what people did and how they behaved with each other and with her. A collection of her photographs were exhibited in Cairo at the American Center in 1980, and here are four of them. Jeanne is also responsible for a series of evocative views of Bayt al-Razzaz, the medieval Islamic palace in Cairo, and one of her photographs appears on the front cover of this issue. Ms Tifft now makes her home in Washington, D.C.



1. Cairo Urchins, 1980.



2. Loaded Taxi, Upper Egypt, 1979.



3. Laundress, Cairo, 1979.



4. Sweeper in the Ibn Tulun Mosque, Cairo, 1978.

FROM THE NARCE FILES

CAIRO IMPRESSIONS

Editor's Note: The following observations, which fit into "the more things change the more they stay the same" category, first appeared in the ARCE Newsletter Number 14, November, 1954.

To one who has not been for four years the city appears much changed. Tremendous building activities are in evidence everywhere in the new as well as in the old quarters of town. The south side of Midan el Tahrir (formerly Midan el Ismailiya) is dominated by a huge office building occupied by various government departments whose crescent-shaped front and arched entrance give it the aspect of a big hotel. Shepheard's is of course no longer; its site is now a parking lot. But in the block south of the Semiramis the foundations and basement of the new Shepheard Hotel are already under construction. The east wall of the Cairo Museum's garden has been moved so that the Sharia Mariette Pacha has almost doubled in width. The Qasr el Nil barracks have disappeared; they will be replaced by the Nile Hotel for which the ground is just being leveled, and a "corniche" follows the river from Boulaq past the Semiramis and the British Embassy, which has thus lost its access to the Nile. Traffic is heavier than ever; the number of taxis seems to have tripled and in Garden City, Dokki, and Zamalek the horse-drawn open arabiyah is hardly ever seen. Yet in the older quarters the street life is as colorful and noisy as before, though it may be observed that one is rarely accosted by beggars.

The river has reached its highest level in half a century; many basements are flooded and the piers of the Quasr el Nil bridges have disappeared in the rapid swirl of the muddy water. The road to Maadi now forms the bank of the river in many places. A few farm houses stick out of the flood like islands and their mud brick walls will dissolve if the river does not subside soon. There is much talk that this amount of inundation is detrimental to agriculture throughout the country except in the new mudiriyah west of Alexandria where 50,000 acres have been reclaimed and are now under cultivation.

Streetcar No. 14 still takes one for \$.04 to Mena House, but there is now a direct bus which runs from the American University to the Giza Pyramids. The trip costs \$.10 and streetcar service will soon be discontinued on the Pyramids Road.

An innovation in Cairo is the Tourist Police who speak English and French and seem to be omnipresent. Not only do they give directions, but if they can get someone to relieve them, escort strangers to their destination.

DESERT TRIP TO SAQQARA

Editor's Note: The following account of yet another adventure by camel first appeared in the ARCE Newsletter Number 14, November, 1954.

Oldtimers smile somewhat disdainfully when newcomers climb on the gaily bedecked camels waiting at the end of the Pyramids Road near Mena House and set out for the obligatory trip round the Pyramids and the Sphinx and have their picture taken on a mount which is usually called 'Daisy.'

There is, however, an experience which few who have made it will ever forget, and that is a long camel ride through the desert under a full moon. On October 12 a group of some 15 young Americans and British set out to do just this, and they invited Mr. and Mrs. Bothmer to participate in their venture. [Professor Bernard V. Bothmer has befriended and served ARCE in varying roles for many years, including a stint as director of the Cairo office 1954-56.] The party left from the end of the streetcar line at 3 p.m. and...cut into the desert in the general direction of Saqqara, some nine miles to the south. Though the sun sets around 5:30 at this time of year it was still rather warm, and in the afternoon light the yellow of the sand and the brown of the Old Kingdom structures appeared brighter than they do in the frequent daytime haze. The desert is by no means an even stretch of smooth sand. There are rock formations to be circumvented, and the small wadis which run down to the Nile Valley have to be crossed. The first site to be visited was that of the large unfinished royal tomb of Dynasty III attributed to King Neferka, which...originally excavated early in the century had partly been cleared again last year by a movie company which used it for the film 'In the Land of the Pharaohs' for which William Faulkner wrote the script. The group descended the long sloping passage to the bottom of the chamber, the floor of which lies some 70 feet below the bedrock of the desert, but much sand had drifted in again and only one corner of the huge granite sarcophagus was visible. The entrance walls, incidentally, have been strengthened recently with brickwork so that the crumbling rock will not cave in for some time to come.

The party remounted and crossed the traces of what must have been a large British encampment during World War II. Just then the sun went down, and for nearly half an hour an eerie twilight gave the desert landscape a strange and unreal appearance. By the time Abu Gurab was reached the moon had risen, but as it was still low above the eastern horizon the visit to the sanctuary of Ne-user-ra

did not reveal much beyond the mass of the courtyard. To one who has been there only in broad daylight the place looks much larger in darkness than it actually is.

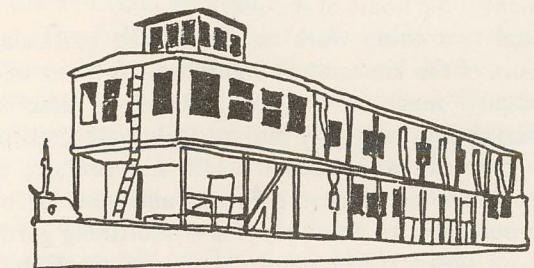
Then at a long steady trot, the Abusir Pyramids were reached after another hour, but nobody was eager to dismount again and so the party continued on its way to Saqqara. Since the moon seemed to rise rapidly, the Step Pyramid soon became visible, and yet its outline did not become clear until the riders reached the Serapeum district. The approach to Saqqara from the northeast is very beautiful; the ground falls away rapidly after one leaves the Pyramids of Abusir, then rises gradually towards Mariette's House.... Here the somewhat weary riders... dismounted and sat down to supper, surrounded by the Antiquities Department guards who seemed to appear from nowhere.

The view toward the north was splendid and by now the moonlight was very bright. A few climbed down into the large hole, only about 30 feet from the northeast corner of the Rest House, which was dug in recent years in order to re-examine the statues of Greek philosophers, statesmen and poets which Auguste Mariette had found just a century ago. They were erected at the behest of one of the Ptolemies in the third century B.C. at the site of the ancient Serapeum, directly next to the sacred avenue which leads to the graves of the Apis bulls. These figures, placed in a hemicycle, have now lost their heads and appear much damaged, but the eloquence of Hellenistic form and composition presents, strangely enough, no contrast to the simple straight lines of nearby Egyptian monuments. There life-size statues, made of native limestone testify to the veneration in which the site was held by Greeks and link the Nile valley to the civilization of the Mediterranean world.

Shortly after 8:00 p.m. when the cold light of the night became brighter and brighter, the party remounted and returned to Abusir, leaving the Archaic cemeteries with their streets and low mastabas on the right. At the Pyramid of King Neferirkara of Dynasty V they rode straight into one of the large side rooms of the precinct on the south side, lined up their camels, got off once more and toured the temple. Though the details in the shadow of the roofed chambers were not well visible, every part of the masonry which was exposed to moonlight could be studied easily and the white of the limestone pavement and walls formed a strange contrast to the undefinable tones values of ancient brickwork, sandstone blocks and desert. Then came the ride back to Giza, and for long stretches the group followed the demarcation line between the sand hills and the cultivated land of the valley which, at least in this region, has hardly changed by more than a few yards in the last five thousand years. Shortly after midnight the village of Kafr es Samman, at the foot of the Giza Pyramids, was reached. There were a few cars in the streets, electric light came from open doors and windows, and the spell was broken which everyone had felt, at one time or another during the seven hours on camelback. As a sober after-thought, it was observed by most that the stirrups with which these camel saddles are furnished as a concession to Western habits are not practical except perhaps for

short tourist trips around the Giza cemeteries when a man leads the animal by the guide rope. To cross the legs in Arab fashion around the saddle horn and to recross them from time to time changes the seat and relaxes the body, and by slightly shifting the weight frequently the rider soon learns to follow the movement of the sure-footed animal.

THE NEWS FROM CAIRO



The late spring and summer of 1987 were the busy seasons for ARCE expeditions. Dr. Dieter Arnold and his crew from the Metropolitan Museum spent May and June at their site at Lish near Fayum. Professor Steven Sidebotham of the University of Delaware began work in early June at the site of Myos Hormos, a flourishing port on the Red Sea coast for the India trade during the Ptolemaic and early Roman times, located some 20 kilometers north of the present resort town of Hurghada. He and his team were visited by our Archaeology Club, June 18-21, on their final excursion before breaking up for the summer. Dr. Sidebotham had lectured to the Club on June 4th, and Michael Jones, who worked for several weeks at the site, led the field trip which was attended by some thirty intrepid club members. Michael has returned to the U.K. to be with his wife Angela Milward Jones, the Archaeology Club director, and their daughter Catherine, their first child, born in July.

The Joneses are due back in Cairo in October.

At the opposite end of Egypt, Dr. Donald White of the University of Pennsylvania Museum, overcame some initial delays in securing his concession and began work at a Greco-Roman site near Marsa Matruh on the Mediterranean. It has been, in fact, a particularly active season for specialists in the Greco-Roman period. Dr. Marjorie Venit of the University of Maryland arrived in mid June for several weeks' work at the Alexandria Museum and nearby tombs.

Dr. Kent Weeks of the Berkeley Theban Mapping Project breezed through for a quick week in Luxor where he and his team began clearing out the debris and rubble blocking the tomb of Ramesses II's sons, a particularly interesting adjunct to Berkeley's long-standing Theban

Mapping Project (see the report in NARCE 136-37). The Giza Mastaba expedition jointly sponsored by the Boston Museum of Fine Arts and Yale University worked throughout the month of August from their base on the newly furbished S.S. Fostat. Led by Egyptian Curator at the Boston Museum and ARCE board member, Dr. Edward Brovarski, the team of eight Egyptologists resumed work that had been going on for many years, the last expedition having worked four years ago.

Other visitors to the Cairo Center this summer included Professor Bernard Bothmer and Dr. Donald Hansen of the New York University Institute of Fine Arts, Prof. Farhat Ziadeh of the University of Washington, and Roxie Walker of Berkeley. Dr. Michael Hoffman of the University of South Carolina was here for nearly a month in preparation for South Carolina's upcoming full season (November-April) at Hierakonpolis and the construction of a permanent dig house at the site.

Final renovation work on the Fostat, particularly the interiors of the kitchen and cabins on the lower deck, have occupied much of the Cairo director's time and energy during June and July but, he feels, with gratifying results. New floors, repainted walls and ceilings, and minor touch-ups, new lamps, paintings and other decorations too numerous to mention, plus a flourishing garden, all add to a slowly re-emergent glamour of the Center's stately symbol. The only major project remaining is a new gate at the street entrance; construction is scheduled for September at an expected cost of LE 1,300. As the last of the Ford loan has been exhausted by the summer's work, Bob Betts would be delighted if some generous soul would be willing to underwrite this particular project. All contributions will be gratefully received and acknowledged!

If you are coming to Cairo for a stay, rooms on the Fostat are available for renting. Write the Cairo director for bookings.

ARCE Fellows and Seminars

Twelve fellows were in residence during the summer, three from the last year and nine from the 1987-88 group of Fellows. Three seminars were conducted in July, featuring Jonathan Berkey (a Fulbright Fellow from last year who is finishing up work with a three-month ARCE summer grant) who spoke on the topic of "The Madrasa in Education"; Marilyn Booth, ARCE Fellow for 1986-87, who presented the preliminary conclusions of her work on "Colloquial Poetry and the Egyptian Press"; and Elizabeth Wickett, doctoral candidate at the University of Pennsylvania, who gave a report on her research concerning "The Moulid of Abu'l-Haggag in Luxor," accompanied by tape-recorded examples of the various sounds associated with this major Upper Egyptian religious festival. All three seminars were well attended and sparked interesting question-and-answer sessions afterward.

More on Archaeological Expeditions

The Egyptian Antiquities Organization asks that expedition leaders include in their application 13 copies of maps in the area in which the expedition team will be working, and the ARCE Cairo director urges that such maps be included with all applications, regardless of whether the area has been designated a military zone or not, unless expedition leaders are absolutely certain their area is non-military. If it turns out that maps are required, and yet they are not included with the application, then up to two months' time in the application process may be lost.

The area in which work is to be done should be circled and marked in red and initialed.

Bob Betts concluded his report on news from Cairo with remarks on the problems of archaeological permits:

"A combination of factors led to some problems in obtaining permits this year, in most cases including late submission of documents from expedition directors in the U.S., and an increasingly involved bureaucratic process here; those expeditions that applied to work in the summer had also to contend with further delays brought about by the month of Ramadan, which this year fell in May.

"One cannot stress too strongly the necessity of submitting all documents **at least** three months in advance, preferably four. It goes no good to send partial packets of paperwork, since if even one single document (such as the passport page of an expedition member, or his security form is missing), neither the EAO nor the many security agencies involved in the clearance process will consider looking at the proposal. This year we have had to expend quite a lot of the Center's reserve of goodwill to push through several projects, and this does not win friends at the EAO nor make our work on behalf of future expeditions easier. The system for obtaining concessions, and especially security clearances, does work, but it is ponderous and not at all flexible. Please remember this when you begin planning for your next expedition to Egypt."

THE EGYPTIAN ANTIQUITIES ORGANIZATION

Members of ARCE may wish to know the present personnel of the Egyptian Antiquities Organization, and the following is the current (31/9/87) make-up:

Chairman:

Dr. Ahmed Kadry

Director of Central Management for

Antiquities and Museums:

Mr. Ibrahim el-Nawawy

Director, EAO for Upper Egypt:

Mr. Mutaweh Balbush

Director, EAO for Middle Egypt:

Dr. Aly el-Kholy

Director, EAO for the Delta and Lower Egypt:

Mr. Kemal Fahmy

Director, Permanent Committee for Egyptian Antiquities:

Mr. Ahmed Youssef

Director, Permanent Committee for Islamic and

Coptic Antiquities:

Mr. Hassan Bulbul

Director, Permanent Committee for Islamic Antiquities:

Mrs. Nehmet Abdel Kawkwy

Director General, Islamic and Coptic Section:

Mr. Fahmy Abdel Alim

Deputy Chairman and Director of the Central

Management for Islamic Antiquities:

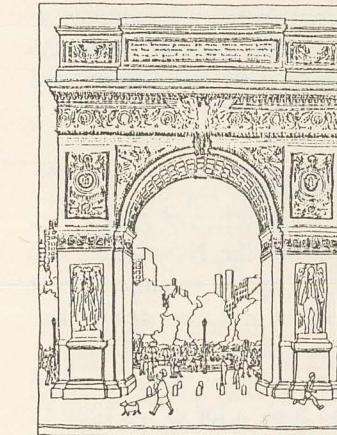
Mr. Abdel Raouf Aly Youssef

Director, Foreign Relations and Planning and Permits:

Mr. Nassef Hassan

Director, Public Relations Department:

Mr. Abdel Mo'ez Abdel Badi'i.



THE
NEWS
FROM
NEW
YORK

Lecture and Gala Reception

The ARCE New York office will be holding a gala event -- a lecture and reception -- on Thursday evening, December 10, 5:30 - 8:30, to celebrate settling into new headquarters at the Hagop Kevorkian Center for Near Eastern Studies, New York University. To mark this special occasion, we are pleased and honored to announce that Professor Bernard V. Bothmer has agreed to present an inaugural talk on "Unknown Masterpieces of Egyptian Art in Egypt." Following the lecture, a reception will be held in the Richard Ettinghausen Library and the Kevorkian Foyer.

All ARCE members are invited. We only ask that you let us know in advance if you plan to attend. If you are, please contact Maggie Channon at the New York office (telephone: 212-998-8889).

Membership Renewals

Membership renewals for 1987-88 were sent out at the beginning of September this year. The new timing apparently upset several of our long-time members, who were expecting the renewal notices in early July, when they had previously always been sent. However, we felt that members would appreciate receiving the notice at the end of the summer, when they would have returned from summer vacations, and therefore would be able to reply to our appeal more quickly.

This year we asked members to contribute additional sums, if they wished, to the ARCE Endowment Fund and to the Cairo Center Library. The results of this year's subscription campaign will be announced in the next Newsletter.

Life Memberships

We have two new life members as a result of the membership renewal appeal. Joan Brown Winter of San Antonio has been on the ARCE Board of Governors and a generous friend of the organization; her great love is Egyptian statuary. Bruce Ludwig, of Los Angeles, has been another active member of the Board of Governors

and patron of ARCE; he has contributed substantially to several ARCE archaeological projects, among them the Berkeley Theban Mapping Project and the Sphinx and Giza Plateau Mapping Project.

The New Newsletter, A Word of Thanks

The director of the New York office of ARCE has worked hard to recast and reformat the Newsletter, and we hope the result is appreciated by the membership at large. In the course of working on the new design and look, we have incurred considerable debts of gratitude.

Dr. Ogden Goelet first persuaded us of the use and ease of "desktop publishing" and took a lot of his time to show us how it could be done. He took personal charge of our computer program and, following our design, executed it, using his own equipment. Dr. Goelet continues to offer help and advice when we need it, and his assistance has been invaluable and much appreciated.

The Metropolitan Museum has put its printing facilities at our disposal, and since 1980, when ARCE moved its office from Princeton to New York, the museum staff have worked with us to get the Newsletter published.

This year, when we approached them about our new format, Charles ("Chuck") Webberly, manager of Office Services, and John Timchak, in the same department, have cooperated all down the line. Chuck introduced us to his contacts in the paper industry and photo reproduction services, and has been a steady assistant throughout. We are very grateful to Chuck, John, and the Metropolitan for supporting us in this important endeavor.

Throughout all stages of the Newsletter's planning and design, Ann Russmann, the Metropolitan Museum's ARCE Board member, has been keenly interested and supportive, and we want to thank her, too.

The International Congress of Egyptologists

The forthcoming meeting, announced in the last Newsletter, will be held October 29-November 4, 1988, in Cairo, and many ARCE members will be attending. In association with this congress, ARCE will be offering a special tour package for members who wish to fly to Cairo for the conference and stay six or seven days in a first or second class hotel. The conference organizers have left international travel arrangements and local hotel accommodations to the discretion of the individual participant.

Further details will be shortly forthcoming.

Grants and Awards

National Endowment for the Humanities

The Fellowship Program has received a renewal of its grant from the National Endowment for the Humanities. These grants are made available to senior American scholars who wish to spend a minimum of six months or a maximum of one year in Egypt, doing research on a humanities project. Last year's NEH Fellows were Marilyn Booth (Project Hope), for her project "The Poetics of Laughter and Dissent: Colloquial Verse, Critic Politics and

the Satirical Press in Egypt"; Dr. Mona Mikhail (New York University), "Al-Amthal al-shabiyya (Popular Sayings): Form and Content"; Helen Jacquet Gordon (Institut français d'archéologie orientale), "The Graffiti on the Roof of the Khonsu Temple at Karnak"; and Dr. Farouk Mustafa (University of Chicago), "A Critical Edition of Mikhail Ruman's Dramatic Works."

This year's NEH Fellows will be: Dr. Roy Mottahedeh (Harvard University), "Social and Political Ideas in Koran Commentary" and "Traditional Education at the Azhar"; Dr. Paula Sanders (Rice University), "Ritual and Economy in Mamluk Society"; Dr. Enid Hill (American University in Cairo), "Fusion of Islamic and Modern Concepts of Justice in the Life and Work of 'Abd al-Razziq al-Sanhuri"; and Dr. William Smyth (Yeshiva University), "Late Arabic Rhetorical Tradition."

The J. Paul Getty Trust

A grant was awarded this summer to Dr. Marjorie Venit by the Getty Trust to publish her work on Greek Pottery from Ancient Naukratis, the first in a series of books to appear on the expeditions to Naukratis, sponsored for many years by the American Research Center in Egypt and led by Prof. William Coulson. Dr. Venit has summarized her work as follows:

"The archaeological site of Naukratis, the most important Greek settlement in Egypt in the first half of the first millennium B.C., has posed numerous problems to the historian, the archaeologist, and the art historian. The pottery, which may be localized to a high degree, is at once an indicator of specific people (traders, if not settlers), their stage of development, chronology, and relationships not available from written records. This study makes available to scholars a vast amount of unpublished ceramic material from Naukratis that resides in Egyptian museums. It provides a rationale for the classification of the fragments, along with a descriptive catalogue of each fragment."

Southern California Chapter News

July-October 1987

On July 25, 1987 Dr. Nancy Thomas and Dr. Thomas Lentz met those ARCE/SC members interested in a private tour of the Los Angeles County Museum's Ancient and Islamic Art Collections. Dr. Thomas recently completed reinstalling the Egyptian collection. She pointed out items in the collection and related some of the trials and tribulations associated with the reinstallation. The Islamic Gallery has even more recently been completed. Its curator, Dr. Lentz, curator of the Islamic Gallery, was tour leader.

David Goodman addressed members 6 August 1987 on his recent work in the Valley of the Kings with the Berkeley Theban Mapping Project.

Dr. Edmund Meltzer, Associate Chairman of the Claremont Graduate School's Department of Religion, talked to members September 15, 1987 on "Once upon a Time...Literary Tales in Ancient Egypt". Dr. Meltzer

focused on the dramatic action in Papyrus Westcar as an illustration of some of the dynamics of plot and dialogue.

On October 23, 1987, the ARCE/SC chapter sponsored a reception and buffet dinner with Egyptian food in honor of Mark Lehner and Dr. Michael Hoffman prior to their lectures (see further on). The reception was held at Westwood Manor on Wilshire Blvd. The organizer was ARCE/SC chapter president, Noel Sweitzer.

The following day, ARCE/SC, in conjunction with UCLA Extension, sponsored an all-day extension class entitled: "ANCIENT EGYPT -- THE RISE OF THE PHARAOHS AND THE PYRAMIDS." Michael Hoffman, director of the Hierakonpolis Expedition, and Mark Lehner, director of the Giza Plateau project, led lectures that concentrated on the rise of the Egyptian state and on recent field discoveries and expedition work. The fall UCLA catalogue provided further details.

The sessions cost \$80 for credit, \$40 for non-credit, and \$20 for students.

This is the second program with UCLA that has come about due to the suggestions and work of ARCE/SC. But it is the first program where the club has been given the status of co-sponsor. Hopefully, the turnout will be strong and other speakers on Ancient Egypt will be invited back.

Publications

Mona Mikhail (ARCE Fellow, 1987 and Professor of Contemporary Arabic Literature at New York University) is the author of *Ara'is fil-Mawlid* (translated into Arabic and introduced by Muhammad Awwad Khamis) (Al-Arabi Publishers, Cairo 1987), a collection of her writings on "Images of Arab Women: Fact and Fiction."

Richard H. Adams, Jr. (ARCE Fellow, 1986-87) has published *Development and Social Change in Rural Egypt*, 1987 Syracuse University Press, 1600 Jamesville Avenue, Syracuse, NY 13244, which is available at \$29.95 plus \$1.50 postage and handling. From the blurb: "After the revolution of 1952 the Egyptian state assumed direct control of agriculture with its implementation of land reform, rent control, local level institutions, and other policies, all aimed at developing new technological advances and more productive farming. However, as Richard Adams shows, such control has been used primarily to tax and control production rather than improve and modernize it."

"This study is based on the author's nearly two years of field research in Egypt. Adams integrates an anthropological approach with a political-economy perspective. He spent most of his time living and working with peasant farmers and agricultural officials in two Egyptian villages. The result is this innovative study that is well-grounded in the day-to-day realities of rural Egyptian life."

Nicholas S. Hopkins (ARCE Fellow 1980-81) has published *Agrarian Transformation in Egypt* (Westview Press, 1987). From the blurb: "The role of agricultural

mechanism in the labor process in rural Egypt is the focus of this book, the first major anthropological study in Upper Egypt in a generation. Based on data gathered from a large village, the book portrays population trends, land-tenure patterns, irrigation practices, agricultural labor, mechanization, and marketing, and examines their implications for religion and local politics. The author emphasizes the changing role of the household and the relations between households, particularly the role of women and children. Especially important is Dr. Hopkins's interpretation of the process of differentiation, where class is seen as a dynamic outgrowth of the labor process rather than simply deduced from ownership or control of property. The paradox of his Egypt study is that while objective differentiation is present, class consciousness is not. Patterns of social control based on hierarchy and deference are still strong and ensure the reproduction of the social system."

Vivian A. Hibbs, *The Mendes Maze: A Liberation Table for the Genius of the Inundation of the Nile (I-III A.D.)*, first published in 1979, is now available for \$10 from Garland Publishing, 136 Madison Avenue, New York, NY 10016. Ms. Hibbs is currently Curator of Archaeology at the Hispanic Society of America, New York.

Thomas J. Pettigrew, *A History of Egyptian Mummies*, originally published in London, 1834, reprinted by Jonathan P. Coleman, North American Archives, P.O. Box 9685, North Hollywood, CA 91609, \$35.00, postage paid.

James Edward Hamner, II, ed., *Se-Ankh, An Interdisciplinary Historical and Biomedical Study of an Egyptian Mummy Head*, 1987, hardcover copies available from the Office of Special Programs, University of Tennessee at Memphis, Hyman Building, Room 507, 62 South Dunlap St., Memphis, TN 38163, at the cost of \$10 plus \$2 postage and handling. Includes a contribution by Board Member Rita Freed, "Hypothetical Reconstruction of Se-Ankh's Life."

Jonathan Cott with Hanny El Zeini, *The Search for Omm Sety: A Story of Eternal Love*, Doubleday, 1987, \$17.95. Review of this book appeared in the New York Times, 26 July 1987. In brief, "In Egypt [Omm Sety] came out of the reincarnational closet, and she made no bones about worshipping the ancient gods in the ancient way -- activities unlikely to provoke admiration in academic circles. Her conviction, developed over the years, mainly in vivid dreams, was that in the time of Seti I she had been a young priestess of the temple...."

"But what Omm Sety did not tell her colleagues...was that she also believed that in her former life she had been King Seti's lover, and that she had committed suicide when she discovered she was pregnant rather than expose the king -- to whom temple priestesses were off limits...."

"[Cott's] account does not quite qualify as the pro-

found spiritual scholarship Omm Sety's story would support. But on the intended level of investigative journalism it is commendable -- readable, fair and always lively. The contribution by Hanni El Zeini, Omm Sety's long-time friend and collaborator, is both moving and convincing."

The book mentions ARCE and Chicago House on numerous occasions, James P. Allen, Klaus Baer, Lanny Bell, Bob Brier, William Murnane, Donald Redford, Kent and Susan Weeks, William Kelly Simpson, and the late Labib Habachi. In a picture of Omm Sety at Chicago House, Atiya Habachi can be seen sitting on her left.

Film

The recent Margaret Mead Film Festival, held at the American Museum of Natural History, New York, September 14-17, 1987, included the premiere of "El Sebou," a twenty-seven minute film directed by Fadwa el-Guindi, an ARCE member. In a letter to us, Dr. el-Guindi writes,

"This film is about the contemporary birth ritual in Egypt called "el-sebou" (meaning the seventh), which occurs on the seventh day following the physical birth of a child of either sex, and is celebrated by Coptic and Muslim families from all status-groups, rural and urban. Characteristic of the ritual is the gender-linked imagery reflected in the ceremonial clay pot and the cosmic symbolism in the numerical value "seven." The ceremony is presented as a key rite-de-passage whereby the newborn crosses the threshold out of gender and status neutrality. The symbolism in both the clay pots and the ceremonial representations of the number seven can be traced to ancient Egyptian belief and mythology.

"The particular sebou' ceremony depicted in this film is that of twins, a boy and a girl, in a Muslim lower middle class family in urban Egypt. However, the sebou' ceremony is celebrated almost identically by Copts and with slight variation by all Arabs. It has ancient roots in the region. Interestingly, Arab-Americans in the United States do celebrate birth on the newborns' seventh day and are maintaining this tradition in somewhat acculturated form. The editing techniques combine the analytic approach and the emic approach, thus allowing native participants to speak for themselves without losing the anthropological analytical perspective.

"...[The film] has also been selected to receive the Award of Excellence by the Society for Visual Anthropology, to be ceremonially awarded in Chicago on November 18, 1987."

Fellowship Announcements

American Research Center in Egypt: Applications for 1988-89 awards are due in the New York office November 30, 1987. Stipends are available for research in Egypt from three to twelve months, beginning June 1988, in the humanities and social sciences. The Fellowship Program is funded through grants from the National Endowment for the Humanities and the United States Information Agency. For further information, call (212) 998-8890.

Pembroke Center for Teaching and Research on Women: Postdoctoral research fellowships available to untenured scholars in the humanities and social sciences. Fellows pursue individual research and meet regularly in a research seminar on "Cultural Constructions of Gender," focusing in 1988-89 on "Gender, States, and Political Identities." Two of the four fellowships are designated for Third World and minority scholars. Application deadline is December 18, 1987. Materials available through Pembroke Center, Box 1958, Brown University, Providence, RI 02906. Research project funded by the National Endowment for the Humanities and the Ford Foundation. For further information call Elizabeth Barboza, (401) 863-2643.

Conferences

International Symposium on Kingship in Ancient Egypt, Denver Museum of Natural History, Department of Anthropology, October 30 - November 1, 1987. Participants included ARCE members Zahi Hawass, William Murnane, David O'Connor, Donald Redford, and David Silverman. Honored guests included Roy Romer, the governor of Colorado, and Gamal el-Din Mokhtar, chairman emeritus of the EAO.

On Women of the Ancient Near East, November 5-7, 1987. Funded by grants from the National Endowment for the Humanities and the Mellon Foundation. For further information, write or call the Department of Egyptology, Box 1899, Brown University, Providence, RI 02912, (401) 863-3132.

International Symposium on the Art of Amenhotep III, hosted by the Cleveland Museum of Art, November 20-21, 1987. Papers announced include: Raymond Johnson, "Some Observations on the Relief and Painting Styles of Amenhotep III in Thebes"; Edna R. Russmann, "Palace and Tomb: The Nature of Eighteenth Dynasty Egyptian Painting"; Betsy Bryan, "Provincial Private Tomb Relief and Painting Styles"; Bernard V. Bothmer, "The Art of Amenhotep III: Eyes and Iconography in the Splendid Century." For further information: The Cleveland Museum of Art, Department of Ancient Art, 11150 East Boulevard at University Circle, Cleveland, OH 44106. A museum excursion is also planned.

Fifth International Congress of Egyptology, hosted by the Egyptian Antiquities Organization, Cairo, October 29-November 3, 1988. Preliminary registration was due 1 October 1987; second invitations will be distributed 1 January 1988; final registration and abstracts are due before 30 March 1988. Write to the Congress office to Dr. Mahmoud Maher-Taha, Egyptian Antiquities Organization, 3 el-Adel Abu Bakr Street, Zamalek, Cairo, Egypt.

Application of Modern Technology to Archaeological Explorations at the Giza Necropolis, hosted by the Egyptian Antiquities Organization, in Cairo, December 14-17, 1987. Dr. Kadry invited prospective participants to submit proposed papers to him by 1 November 1987. (The announcement was received in the New York office of ARCE October 15, 1987). The EAO address: 4d Fakhri Abdel Nour Street, Abbasiya, Cairo.

Exhibitions

Metropolitan Museum of Art, Antiquities from the Collection of Christos G. Bastis Collection, opening November 20, 1987 and continuing through January 10, 1988.

"A selection of about 150 of the finest objects from the extensive collection of Egyptian, Cycladic, Greek, Etruscan, and Roman art assembled by Mr. Bastis.... A number of Greek and Egyptian antiquities, which Mr. Bastis donated to the Brooklyn Museum and to the Metropolitan over the years, will also be included in the exhibition. Highlights from Mr. Bastis's collection will be Egyptian sculpture, classical bronzes, Attic vases, and Greek gold jewelry. A fully illustrated catalogue will be on sale."

Denver Museum of Natural History, Denver, is currently hosting the Ramesses II exhibition. In conjunction with the opening of the exhibition, a conference on "Kingship in Ancient Egypt" is being held. For further details, see Conferences, above.

Museum of Art and Archaeology, University of Missouri at Columbia, Missouri, "Egyptian Art Under the Greeks and Romans, 332 B.C. to A.D. 330." September 26 - November 15, 1987. The works on exhibit, illustrating an overview of the important themes of Greek and Roman influences on Egyptian culture, were organized in four sections: portraits, Egyptian gods, burial in Egypt in the Greco-Roman period, and Egyptian decorative arts. The centerpiece of the exhibition was a fourth- or third-century B.C. mummy on a ten-year loan from the Washington University in St. Louis. Lectures in association with the opening included "Egyptian Art under the Greeks and Romans," delivered by Bernard V. Bothmer, and "Alexandria, Her History and Remains," by Robert Bianchi. The exhibition's curator was Jane Biers, Curator of Ancient Art at the Museum.

The "First Egyptians" Exhibit, organized by Dr. Michael Hoffman, will open at McKissick Museum, University of South Carolina, Columbia, on April 8, 1988 for a run through June 19, 1988. It will then travel to: Milwaukee Public Museum, July 15 - October 1, 1988; Denver Museum of Natural History, October 24, 1988 - April 11, 1989; Los Angeles County Museum of Natural History, May 9 - August 1, 1989; The Cleveland Museum of Natural History, August 22 - November 14, 1989; and the National Museum of Natural History, the Smithsonian Institution, November 20, 1989 - March 15, 1990.

Job Openings

Oriental Institute, University of Chicago: a tenure-track position in Egyptology, probably to be filled at a junior level. The appointment will begin 1 July 1988. Requirements include a Ph.D. in Egyptology and a broad range of competence in all stages of the Egyptian language, through Coptic, as well as in the study of Egyptian

history and culture. First-hand knowledge of Egypt and Egyptian field experience, especially epigraphic, are highly desirable. Teaching experience and publications are preferable. Applications are due by 1 December 1987. All applications, including a current CV, should be sent to the Director, The Oriental Institute, 1155 East 58th Street, Chicago, IL 60637.

Coptic Magical Papyri Project

We have received the following communication from Marvin W. Meyer, director of the Coptic Magical Papyri Project, Department of Religion, Chapman College, Orange, CA 92666:

I am pleased to announce that a research team of Coptic scholars is being assembled, under the auspices of the Institute for Antiquity and Christianity of Claremont Graduate School, to study the Coptic magical papyri. Coptic magical texts have received comparatively little scholarly attention, but they are of great significance for Coptic studies and for the evaluation of the history of religions during late antiquity. The goal of this research team is to collect, edit, translate, and publish magical texts in Coptic. Eventually we hope to produce a critical edition of the Coptic magical papyri, with English translations and notes. In order to accomplish this ambitious undertaking, we are proceeding in several stages, and the first is the identification of a corpus of Coptic magical texts. Not only are we collecting materials already in print (e.g. texts in A. Kropp, V. Stegemann, as well as isolated texts published elsewhere); we also are attempting to locate unpublished Coptic magical texts that reside in libraries, museums, and private collections around the world.

As director of the research team I am sending this letter to ask for any assistance that you might provide in this regard. If you know of any such unpublished texts, I would be most grateful for that information. I and the other members of the team are eager to pursue cordial and cooperative means of identifying, studying, and publishing these important texts.

People in the News

"Sesame Street," the perennially popular children's television show, recently featured ARCE president David O'Connor on its "Three to One Contact" program. In it, Dr. O'Connor was a commentator on x-raying a mummy. Later in the program, he will conduct "Big Bird" on a tour of the Egyptian gallery of the University Museum.

Miss Alice Tully, an ARCE member since 1955, passed her eighty-fifth birthday in New York recently, and the occasion prompted a feature in *The New York Times* about her interest in opera and music. She is the benefactress of one of New York's major concert halls, Alice Tully Hall, where, appropriately, her birthday was celebrated 11 September. Last year Miss Tully provided a generous donation for the restoration work on the "Fostat."

The EAO and Getty Conservation Institute's work

on the Nefertari Tomb in Egypt was noted in the "Science Watch" column of the Times on 14 July 1987. "Twenty percent of the murals, which cover 3,200 square feet, have been lost by dampness and decay. The remaining murals suffered peeling paint, loose plaster." Paolo Moro, an Italian conservator, has directed immediate repairs, which are not expected to have an effect on later, more comprehensive work. Further details on their work may be gleaned from the Institute's Newsletter, Vol. II, nos. 2 and 3 (1987). See also the Institute's publication, *Wall Paintings of the Tomb of Nefertari: Scientific Studies for Their Conservation*, First Progress Report, July 1987.

40th Annual Meeting of ARCE, 1988

The fortieth meeting of ARCE will be held in Chicago, April 29 - May 1, 1988. Our hosts will be the Oriental Institute and the Middle East Center of the University of Chicago.

Call for Papers for the Annual Meeting

If you would like to propose a paper or communication to be presented at the 1988 annual meeting, please contact Dr. Janet Johnson, director of the Oriental Institute, at 1155 East 58th Street, Chicago, IL 60637. So that the Program Committee can decide on its selections early enough to properly advertise the final program and notify participants, a deadline of 15 January 1988 for the receipt of abstracts is essential.

Annual Membership Renewals

Annual membership renewals of \$35 for U.S. residents and \$40 for non-U.S. are due. If you have not yet renewed your membership in the organization, would you take a moment now and send in your renewal card?

IN REMEMBRANCE

JOHN BRYAN CALLENDER

John B. Callender, one of the most original contemporary American Egyptologists, passed away in Van Nuys, California, on 16 September 1987. He was born in Port Arthur, Texas, on 11 June 1940, and, like many of us, developed a deep interest for ancient Egypt while still a teenager. After his student years at the Oriental Institute, University of Chicago, enriched by a year's scholarship to Egypt, he obtained his doctorate in 1970, with a disserta-

tion on the nominal sentence in Coptic. In the following years he worked at extending his analysis to the whole diachronic history of Egyptian and finally published a revised version of his dissertation in 1984 entitled *Studies in the Nominal Sentence in Egyptian and Coptic* (University of California Press).

Since 1968 he had taught Egyptology at UCLA, and became full professor of Egyptian and Coptic in 1985. In 1986 he began a two-year period as Study Center Director at the American University in Cairo, but the disease that eventually caused his death obliged him to cut short his well-laid plans. Though primarily a linguist, John always stressed the profound link that bound him to Egypt and Egyptians. In fact, one of the most recurring ideas in his Egyptological teaching was the deep connection that he ascertained between ancient and modern Egypt, both in the intellectual and in the material culture.

His most important publication, the one that made him at once one of the most original and controversial Egyptologists of our generation, is his grammar of the classical language, *Middle Egyptian* (published by Undena Publications, 1975). This was the first attempt to systematize some of the Polotskyan discoveries into a general post-Gardinerian frame. Among his articles, his pioneer study on focalization (*Studies in African Linguistics* 2:1971), *Wissenschaftsgeschichte* of Egyptian philosophy (*Orientalia* 42: 1971), and his comparative Afroasiatic approach to the endings of Egyptian verbal forms (*Afroasiatic Linguistics* 2: 1971) will be especially remembered.

But beyond his Egyptological activity, John was first of all a very intelligent, open-minded and sincere man. In spite of the rather arcane nature of his specific interests, he always felt the need to establish a closer contact with the broader public, and in the last years he organized a Southern California support group of the American Research Center in Egypt. For his students at UCLA, he was much more than a teacher: always a generous adviser, sometimes a financial sponsor as well.

It is never quite possible to verbalize one's feelings of deep mourning, and even less so in John's case. We have all lost a stimulating colleague; some of us have also lost a dear friend. If I may close with a personal note, I will never forget how much support he gave a young visiting scholar ten years ago, in the course of one year-long scientific debate, and what a superior example of humanity in the face of tragic disease he offered to that same person, who replaced him last year at UCLA. I trust John can still hear his thanks.

Antonio Loprieno

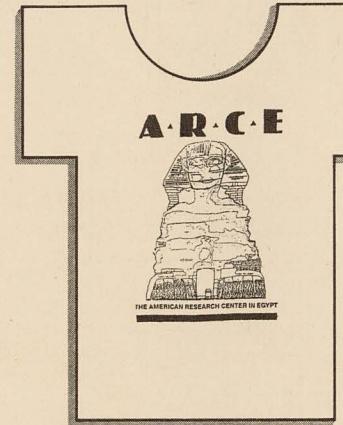
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